

LAT-MATE, WANTID OUT.

HERETICAL NOTIONS

OF

Mr. WHISTON, Dr. CLARKE, and
other modern *Enthusiasts*, who are for
destroying the CHURCH, under a
Pretext of REFORMATION.

The following Points are justly Argued,
and Defended,

I. The doctrine of the Trinity and Undivided
TRINITY.

II. Preterist Chronology vindicated.

III. No Infallibility in the Scriptures.

IV. The Definition of Heresy, according to its
Scriptural Expositions.

V. The Eternal Unity of God asserted.

VI. The Nature of Christ not to be demonstrated by
any thing or comprehended by human
knowledge.

Very much consulted by the Readers of the
LITERARY MAGAZINE, Dr. SCARPE and others.

THE
CAT-MAN'S
ANTI-IDIOT

A Series of
HERETICAL NOVICES

OF

Mr. WHISTON, Dr. CARRÉ, and
other modern Empenists, who affect
to reform this Church, under a
pretence of Reformation.

I. The Definition of the Holy Trinity
and Deity.

II. Primitive Christianity vindicated.

III. No heresies prove the Sabbath.

IV. The Definition of Heresy according to its
Greatest Acceptation.

V. The Heretical Unit of God's Service.

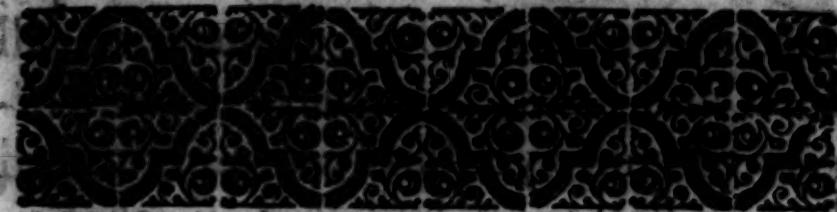
VI. Mystery of Holiness to be demanded by
Mysteries or comprehended by punni-

ngs.

VII. Proper to be consulted by the Reader of this book.

For further particulars see Dr. SNARE, and the
of BANGOR.

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REFACING is so much in *Fashion* now-a-days, that perhaps I should be thought wanting in my *Duty* or *good Manners* to the Reader, if I did not give him a *Reason* before-hand for appearing in *Print*, as well as *advertise* him of the main *Doit* and *Design* of publishing this humble *Essay*, concerning the *Blessed TRINITY*, submitted to better *Judgments*: With a small *Tract*, by Way of *Appendix*, about Matters of *less Moment*.

Since therefore this Great
been so much pester'd of
with bold *Atheists*, *Deisti-*
cians, and other such

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as *Free-Thinkers*, *Kit-Kats*, *Buttonists*, *Libertines*, and loose *Sinners* of all Sorts and Sizes, who have their Religion to chuse yet, and are easily misled by any flattering *Ignis Fatuus*, that either indulges them in their Debaucheries, or countenances them in their lewd Ways of living at Liberty and Random: The Author could not but imagine, that this well-intended *Letter in Print*, might, in some Measure, check the full Career of their rambling Minds, and give 'em a *Caveat* against their future *Delusion* of being either amus'd or proselyted by a wandering ~~WILL-WIT-A-WITS~~; a *false Fire*, who shakes the very Foundations of the *Christian Faith*, in order to extinguish the true *Light* of the *Gospel*, and set up his own dim *Lamp* in lieu of it.

Let the *Title* be as ludicrous, or light and trivial as it will; it, in the main, is both cred. I know, Banter is

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is thought the best Argument by irreligious Rakes, and wanton Buffoons. But in this *Treatise* they will find no *Legerdemain*, no *Cups and Balls*, no *Burlesque*, no *Buttonism*, and no fallacious *Quarks*, or ridiculous *Tricks*, put upon the *Blessed TRINITY*. God forbid, that ever our unthinking Youth should generally grow so soft, so much wax, or so miserable in their degenerate *Inclinations*, as to receive those blasphemous *Impressions*, which are industriously scatter'd about the Town, either with Applause or Impunity ! May the P L A G U E of Irreligion and Prophaneness stop here ; not spread any farther, nor also poyson honest Peoples Minds in the Country !

Farewell.

THE great Sin of Lukewarmness in Religion ; together with Reflections upon some late Notions of Moderation ; proving, that those Notions do directly lead to that great Sin. Set forth in two Sermons preach'd at the Parish-Church of St. Christopher's, upon Nov. 22. and Nov. 29. 1713. Publish'd at the earnest Request of many of the Parishioners who heard them preach'd. By William Bramston, D. D. Chaplain in Ordinary to her Majesty, and Rector of St. Christopher's. Printed for James Woodward, at the Bible in Scalding-Alley, over against Stocks-Market. Price 4d.

PROLE-

A H T



PROLEGOMENA.

- I. **T**HE Holy Scriptures are infallible.
- II. Neither Arius nor his Followers, were infallible.
- III. They could not therefore interpret the Scriptures infallibly.
- IV. Our modern Reviver of Arianism, is not divinely inspir'd.
- V. He is not the most Learned Man in the World.
- VI. He mistakes, and palpably mis-interprets the Fathers themselves.
- VII. He asserts, in Effect, that Jesus Christ and the Holy Ghost are created Beings.
- VIII. He is for setting up a New Religion, and miscalls it Primitive Christianity reviv'd.
- IX. He prophesies of Things to come, at a certain Time, which the Angels themselves do not know.
- X. He amuses the Minds of our Youth with false and Hæretical Notions of Divinity.
- XI. He perverts the Apostolical Institution of our Priesthood, and lays it in common with the Laiety.
- XII. In fine, He is whimsical, erroneous, and heterodox also even in his Mathematicks.

“ Sic Hypochondriacus inclusa meatibus aura
“ Definit in Crepitum, si fertur prona per alvum;
“ Sed si summa petat, mentisque invaserit arcem,
“ Progenies Cæli est & conscientia Flamma Futuri.
Hudib. Translat.

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A

Yours, &c. &c. To the Editor of *The Spectator*,
Augt. 20. I wish to add, that of all the Books
I have seen, this is the best.



It is a very good Book, & some atrocious Quacks
are writing upon it now, & making much noise about
it. I do not like such talk. **A**nd I hope you will
not let me be the first to give it up. **B**ut if you
will not let me be the first to give it up, I will
not let you be the last to give it up.

Layman's LETTER

To a Friend in the Country. —
THERE is a new Light in the Country, which
is to terrify the Country-Gentleman, &c.
and terrify him, & terrify him, & terrify him,

Honoured SIR,

ERE's a new Light lately risen
in London, such as perhaps you
never saw nor heard of before;
enough to terrify either your Sen-
ses, or your very Soul, in the
Country, by the bare Relation of
its Disturbance. A glaring Meteor indeed! A
blazing Phenomenon in Nature! A splendid Ha-
retick, that would gladly revive old Arius again,
who dy'd in a House of Office; voiding his Bow-

els there, to the great Discredit of his unhappy *Doctrine*, by so remarkable an *Exit* ! For, upon a certain Time, being appointed for controverting that *Heresy* with the pious, devout, and orthodox Bishop *Alexander*, in the Reign of *Caesar Constantius*, the infamous *Arius's* great Fau-tor and Encourager, he suddenly departed this Life ; as a credible *Historian*, and a *Mathematician* also informs me : " *Quare mane sub constituta tam disputationis horam, cum in auditorium pergeret Arius, capit inter eundum ventris dolore laborare, & exoneranda alvi causa Cloacam ingressus est ; ubi preter omnem Opinionem fataliter illuc periiit.* What a sad ignominious Death was this ? I will not rashly call it a Judgment of God, for the *Hæretick* to expire in such a dismal Manner, while holy *Alexander* was praying in the *Temple* against the spreading Contagion of *Arianism* : But it look'd like a pious Conquest and Triumph over his *Adversary*, granted him from Heaven for his great Devotion : So far the *Prayers* of the Just prevail'd ! Nay, some *Historians* do not stick to report from a common Tradition, that *Arius* had been carousing too liberally over-Night with his deluded *Patron*. But be that as it will, should not his *Reviver* now be a little ashamed of that foul *Catastrophe*, and afraid either of such a fatal Disgrace *Himself*, or of some other Confinement at least, upon a full Conviction of so notorious an *Heresy* ?

HOWEVER, this *Ignis Fatuus* arose not far from *Fleet-Ditch*, went rowling up and down *Holborn-Hill*, sometimes flying over the *Church*, or hovering below about the *Tombs*, 'till at last it tumbled into the *Primitive Library* at *E-y-House*,



or lodg'd it self at his own near *Hatton-Garden*. And from thence he wanders out into the wide World; diffuses his *Wild-Fire*, and publishes his own whimsical *Vapours*; in order either to pervert the *Holy Scriptures*, to lead silly People out of the right Way, or to impose upon Himself, and contradict his own *private Conscience*, as well as Actions in *Publick*: For he makes it his Business to scatter his *Delusions* abroad, wheresoever he goes in a Hurry, or runs in a Heat about his *Mathematical Lectures*; to corrupt the Minds, taint the Principles, and poison the very Blood of our *Tomb*, by his false *Spirit of Enthusiasm*; and to spread the Infection of *Heresy*, *Blasphemy*, or *Idolatry* among Mankind, under the sanctify'd Colour of *reforming our Faith and Worship*.

BUT if you saw our *Will-with-a-Wisp* now, upon Occasion of the *Articles* lately exhibited against him for *Heresy* by the reverend Dr. *P-l-g*; what a Bustle he makes with his *new Light* wavering about the *Town*, in a mighty Pother; you would never after forget the Nature of an *Ignis Fatuus*, or the exact Resemblance of it in the famous Man; which is to be often *in and out*, as he repeats the *Creed* at *Church*; changeable, errant and delusive, misleading People into *Boggs*, *Ditches*, and other dangerous *Errors*; hovering in the Air, near the Surface of the Earth; *hot* and *cold* in a Breath; an *Antiperistasis* generated of contrary Qualities, and a kind of a *Spirit of Contradiction* to the common Sense of Mankind. I need say no more; his Character is so well known for *Enthusiastick Fits* of *Bigotry*, *Novelty*, and *blind Zeal*.

DARK-LANTHORNS, you know, Sir, have always been dangerous both to Church and State in this Country, either from Rome or Geneva, or elsewhere; but our *Ignis Fatuus*, or modern *Arian*, has now set up a far worse and falser *Light*, against the clearest *Truth* of Heaven, and the undeniable *Lamp* of God: For he would fain make us believe strange *Paradoxes* concerning the *Unity in Trinity*, and *Trinity in Unity*, by his own gross Conceptions; to the confounding of that great *Mystery* of our *Faith*. A *Mystery* that transcends all *Mathematicks*, and is far above the Reach of any rational Demonstration! What signifies it, if he cannot fully understand how *Three* can be *One*, *essentially*; or *One* be *Three*, *personally consider'd*, by all his Skill in *Algebra*? Neither is it possible nor fitting he should fathom so great a *Truth*, or find the Bottom of such deep *Divinity*, by sounding his own shallow Judgment. There is no *Reason* to be given for a *Mystery* of Religion. It can never be brought down to the *Test* of human Understanding. He may *apprehend*, and that falsely too, I grant; but not *comprehend* it in any Respect, by his finite Capacity. For if it was *comprehensible*, it would be no *Mystery*.

AND are there no *Arcana's* then of Heaven, which every Temporal Court upon Earth has, but he must either *comprehend* them, or he will deny 'em point-blank? If so, I am satisfy'd, he advances his own private *Authority* and vain *Light* against divine *Revelation*, as well as a *Cloud* of brighter *Witnesses*; and only puzzles his *Mathematical Brains*, to find out what is Transcendent, Supernatural, and Incomprehensible. Can

his

his Knowledge of any of the *Planets*, enlighten his *Judgment* as to the blessed *Trinity*, or give him a *final Apprehension* of his *Eternal Creator*; and much less any full or finishing *Comprehension* of *Eternity* it self? Great *Astronomers* do not always make the best *Divines*; they are generally so *full* of themselves, and abound so much with their self-conceited *Demonstrations*, that they often *deify* their own *finite Notions*, either to comprehend, limit, or deny an *Infinite Being*. But he had better busy himself about *squaring the Circle*, and finding out the *first Meridian* of the *World*, or teach young *People* at his *Optical Lectures*, how to light the *Sun* with a *Candle*, than pretend to any infallible Knowledge of the *Mysteries of Religion*.

SOME People are *blind* with too much *Light*; others are *mad* with too much *Reason* or *Learning*; and our *Will-with-a-Wisp* seems to be *both in one*, while he labours so falsely to clear up a *Mystery of Faith*, which is hid from human *Eyes*, and our short-fighted *Faculties of Knowledge*. For how should a *Finite Being* perfectly understand an *Infinite*? Is there any *Proportion* between them, or any *Comparison* either of *Finite* or *Indefinite Knowledge* with *Omniscience*? Can the *Modus* then of a *Mystery in Religion*, ever be absolutely defin'd, and throughly comprehended by *Man*, otherwise than the holy *Scriptures* have explain'd it to our imperfect Capacities, and given us an evident *Idea* of what we do not fully *know*, but must faithfully *believe*, without any farther *Enquiry* or too curious a *Speculation*? But and if he himself could thus positively define, limit, or restrain the

Mystery

Mystery either by his Mathematicks or Metaphysicks, he would only destroy the Object of his *Faith*, by determining the *Mode* of it : For if I perfectly know, and can demonstrate how, and in what *Manner three are one*, or vice versa, and prove the *Tri-Unity* of *God* by *Aritbmetical Rules*; then I cannot properly be said to *believe it*, because I *know it*: And *Faith*, which is the *Evidence of Things not seen*, not throughly understood, is swallow'd up of *absolute Knowledge*.

NOW, the *Essence of God*, and the *τροπές τριάδος*, are only to be taken, according to the *Holy Scripture*, as a *Being*, and a certain *Mode* of that *Being*; not as two *distinct Beings*, or as *Things*, and *Things different or unequal in Nature and Perfection*. And no other *Modification* can so truly be ascertain'd of the blessed and *mysterious Trinity*: as, I think, the Learned Dr. S—tb sufficiently baffled Dr. Sh—l—ck formerly in this abstruse Point; for which Reason, his *Book* was deservedly *burn'd at Oxford*. 'Tis as ridiculous to assign a *Modus* of *Self-Consciousness*, as to talk of *three Somewhats* in the sacred *Trinity*; or to explain it by the different Operations of the rational Soul, *Understanding*, *Judgment*, and *Will*; for such Comparisons are mean and abject, and rather lessen or disgrace, than illustrate the *Mystery*, by too familiar Resemblances. I do not know whether our *Ignis Fatuus* was ever acquainted with the late famous Dr. W—ll—s; but peradventure he borrow'd some of his new *Vapour* and false *Light* from his Works. You may remember, Sir, he went about to demonstrate or prove the blessed *Trinity in Unity*, by the Length, Breadth, and Thickness

ness of a *Cube* or *Die*, and these *Three* are *One*, or in *One*. Now, what is this, but *ludere cum sacris*; too bold an Attempt of engaging ridiculously in sacred Things, like playing at *Dice* with the *Trinity*? It may indeed shew the Possibility of the Thing in *Nature*, but the mysterious *Tri-Unity* of the *God-head*, is *supernatural*; and it is sufficient for our *Faith*, that it is not *contra-natural*, nor against either *Reason*, or the *Will* and *Power* of *God*; tho' far above our human Capacity and rational *Comprehension*. For nothing is impossible with *God Almighty*, which does not imply a *Contradiction*, or derogate from his *divine Nature* and *Perfection*. But such *Articles* of our *Faith* can never be perfectly made out by any finite and fallible Invention, or any natural Dilucidation whatsoever, otherwise than that they are still *incomprehensible Mysteries* to Mankind, without any *Restriction* or *Ampliation* in *Nature*. And what Necessity then for such faint *Illustrations*, or odious *Comparisons* rather of the sacred *Arcanum*; which either perplex the Mind, or make us too *familiar* with the *Cabinet of Heaven*?

BUT our *Will-with-a-Wisp's* Mode, I know, by his *Book*, is by *Superiority* and *Inferiority*, or *Subordination*; which either *un-gods* two of the three *Persons* at once, *Jesus Christ* and the *Holy Ghost*, point-blank contrary to the Word of *God Himself*; or else it makes them three distinct *Gods*, of different Degrees, and of a higher or lower Dignity of *God-head*, as *Father*, *Son*, and *Servant*, are in a human *Relation*; superior to one another in Authority, Command, and Obedience. This is a Kind of comparing of *Adjectives* with

with a Witness; *supra*, *superior*, *supremus*; a *Positive God*, a *Comparative God*, and a *Superlative God*. Now, I would fain know which must be the *supreme God* at last; whether the *First*, *Second*, or *Third*, as they stand in the Order of his comparing them together so falsly; whether it must be *God above*, a *superior God*, and the *supreme God*, or *God above*, an *inferior God*, and the *lowest God*? Or, whether the *supreme God* does not seem to suppose and imply a *Plurality* of other *inferior Gods*? At this mad Rate of reasoning, we might soon run into the Heathen *Mythology*, and have as many *Gods* as the Poets feign'd. Away with this *Idolatry* and *Polytheism*, in a Christian Country! I confess there are three Degrees of Comparison in the *Accidence*; but can there be any *magis*, or *minus*, or *maxime*, any *Degrees* of more, or less, or most, in the *God-head*? 'Tis monstrous *Blasphemy* against the *divine* and *mysterious Tri-Unity* of *God*! For whatever is *inferior* or *subordinate* to *God*, is less than *infinite*; and what is less than *infinite*, by natural Limitation, must either be a *finite* or an *indefinite Being*: And what is an *indefinite*, but a *finite Substance* only, that we cannot perfectly *define* by human *Understanding*, or our limited and defective *Knowledge* of *Things*; but neither *eternal* nor *uncreated* for that Reason, because not *infinite* in *Nature*? And therefore an *inferior* or *subordinate God*, is no *God* at all, in any rational Restriction; but only by the most strain'd *Metaphor* he can make of the *Word*, the farthest-fetch'd *Catachresis* he can imagine, or the greatest *Hyperbole* in the *World*; as the *Psalmist* uses it, *I have said, ye are Gods*, to a far better Purpose

Purpose than our *Ignis Fatuus* does, by his comparing of *Gods*, and multiplying of *divine Beings*. Whereas, on the contrary, there can be but *one* original, undivid'd, divine *Being*, properly, truly, and justly speaking; or really *none*, if *more* than *one* essentially, by his imaginary *Division* and *Multiplication*: For *two* or *three* such *divine Beings* would be *inconsistent* with one another, upon an equal *Competition* for the *Glory* of a *divided God-head*; which manifestly contradicts the very Notion and Nature of the *eternal Being* of a *God*. In short, I say, there is no other *divine Being* in a strict Sense, but the *undivided God himself*; there is none independently good of it self but *God*; and any other *Divinity*, so call'd in a larger Acceptation, is no more than *metaphorical*, a created, temporal, and finite *Being*, as only either relative to, dependent upon, or derivative from the diffusive Communication of his *infinite Goodness*; and so consequently not *God* it self, unlimited in its own *Essence* and *Perfection*. And therefore the *God-head* of the *Father, Son*, and *Holy Ghost*, who are all *divine Beings* in the strictest Signification, must be numerically *one and the same*, without any essential *Division*, to exclude a *Plurality of Gods*; or nothing of it in the *two last Persons*, by the *limited, inferior, and subordinate Nature* of their *divine Beings*, as he falsely asserts: For the *God-head* is certainly both *indivisible* and *incommunicable* to any *Creature*. But as to the *three Persons* in the blessed *Trinity*, put the Case the *Holy Scriptures* had said, that *four* or *five*, &c. are *one*, though I abhor *Anastasius's Quaternity*; why should not *be have implicitly believ'd it, and taken it for granted,*

upon the Veracity of the *Word of God*, without demonstratively knowing the *Modus* of that stupendous *Mystery*?

THE following Digression, Sir, may not be amiss here, to check his *Spirit of Incredulity* a little in this Case. Some of our *Mathematical Virtuoso's* Disciples, or Admirers at least, were ridiculing the *sacred Scripture* once at a lewd Rate, and that in publick too; making themselves very merry with the History of the *Whale's* swallowing *Jonas* in a miraculous Manner. Why surely, says one of 'em, his *Throat* was too *stright*. 'Tis a Wonder, crys another, *Jonas* did not choak him; for he had taken the *Dimensions* of that *Fish's* Gullet. A third *Buffoon* was examining how many *Grass-Plats* were in the *Whale's Belly*, or what Apartment *Jonas* liv'd in so long? Well, well, said an honest *Country-Stranger*, that stood by, in Repartee; ye may burlesque the *Holy Scriptures* as long as ye please, Gentlemen; but, I think, ye might find your selves better Employment. For if the *Word of God* had told me, that *Jonas* had swallow'd the *Whale*, I would have believ'd it: Which innocent *Reply*, and ingenious *Reprimand*, brought some of those free-thinking, dissolute, and incredulous *Libertines* to their *Senses* again, with no little Confusion of Face, as well as Confutation of their Folly.

HOWEVER, there is undoubtedly an *odd Number* that runs thro' the whole World, either naturally or artificially, according to the Learning of all *Antiquity*; and, as *Virgil* ingeniously expresses it, *Numero Deus impare gaudet*: For we see one Sun, one Moon, seven Planets, the *Trio*, *Sextentrio*; the same Sun, with *Heat* and *Light*; the

the same Water, with Snow and Ice, &c. There are Nine Figures of Number, and the Unit must be taken up again to make Ten. The Hebrew Tetragrammaton it self, יהוה, couches the great Unity of the Universe, and supposes but one God; neither does Plato's Quaternio import any more. We find also Salt, Sulphur, and Mercury in the mineral Kingdom, and seven Metals. And so likewise in the vegetable Kingdom we frequently meet with the same remarkable Imparity, as Trefoil, Cinquefoil, &c. But in the animal Kingdom, nothing is plainer than an odd Number in all the constituent Parts of the Body. In a human Composition it appears, from the Fingers to the Toes, from Head to Foot; and where there are Duplicates, it is only for the Performance of one and the same Office; as two Eyes, and but one Sight, &c. and so, on the contrary, there are different Operations of one and the same Thing, according to the various Observation of common Sense and Reason. But besides, also there are three Principles in natural Philosophy, asserted with great Reason, both by some ancient and modern Systems. And as to the four Elements, they may all be very rationally accounted for by one only, without multiplying them beyond Necessity; as the other three are experimentally known to be naturally and ultimately resolvable into Fire; by which all elementary Things, whether of an airy, watery, or earthy Nature, do principally subsist, move, and flourish; and which alone was the first Beginning, and will be the last End of every inanimate Being in the final Conflagration. We have likewise five Senses; and either some learned Scaliger, or our modern

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Naturalist, must find out the *sixth*, to confute or destroy the *odd Number*, the predominant *Unity* of the World. Let us, in fine, look into the *History of the Ancients*, either *Philosophers* or *Poets*, and we shall there meet with *three Graces*, *three Destinies*, *three Judges of Hell*; as also *nine Muses*, *seven liberal Sciences*, *seven wise Men of Greece*; and perhaps our learned *Will-with-a-Wisp* is the *eighth* either in *Divinity* or *Mathematicks*. *Sed manum de tabula*. More of this Matter another Time, upon a different Occasion.

NOW this Observation, tho' in faint *Resemblances* only, in a Manner lively represents, I do not say *demonstrates*, to our Minds, the great *Power* and *Image* of *God* in his Works. But I need urge this no farther. The *Unity in Trinity*, and *Trinity in Unity*, is so sacredly and evidently express'd in the *Creation*, *Redemption*, and *Sanctification* of the World, as *God* has been pleas'd, *signally*, tho' *mysteriously*, to manifest or reveal *himself* those *three* different Ways to his undiscerning and incredulous *Creatures*; as *Father*, *Son*, and *Holy Ghost*: Which different *Manifestations* are so many distinct *Personalities* or *personal Characters* of *one* and the *same God* in *Essence*; distinct only, I say, *ἐν τριπτῳ εἶπαγχεως*, that is, in the *Mode of Existence*. And who can gainsay this *Truth*, that does not wink at the *Sun* to deny its *Light*?

BUT our *Ignis Fatuus* is for reviving primitive *Christianity* again by his own new-model'd and *beterodox* Scheme of *Religion*. This was not the true and genuine Sense of the primitive *Christians*, he insinuates; and strenuously asserts, that
 "The Arian Doctrine, concerning the Trinity and
 "Incarnation,

" *Incarnation, is the Doctrine of our blessed Savi-*
 " *our, his Apostles, and the first Christians.* Now,
 this is a *gratis dictum*, and a selfish Inconsistency ; for notwithstanding that bold, positive, and
 peremptory *Affection*, he has seriously deny'd
 himself to be an *Arian*, to a Person of *Credit* of
 my Acquaintance : And if so, then, according
 to his own Position, as well as Confession, he
 does not hold the *Doctrine* of our *blessed Saviour*,
 his *Apostles*, and the *first Christians*. But allowing
 him to be a strict *Arian* still, or a Follower
 of *Arius*, that *Arch-Heretick*, and the Fore-rui-
 ner of *Mahomet* : What great Glory or Advan-
 tage will be get by't? What Benefit, what Char-
 acter, to be the *Reviver* of an old, ignominious,
 forsaken, condemn'd, blasphemous *Heresy*?
 But peradventure he is harden'd in his *Error*, ei-
 ther through *Encouragement* or *Impunity*; and why
 may not his Heart therefore, as well as *Pha-*
raob's, grow obdurate, under a severer Hand of
Correction? The Upper House of *C--v--c--t--n* did
 not do him *Justice*. No, indeed! And so he will
 go on still in his wonted Contumelies, and af-
 frontive Obstinacy. For he reports, that " *there*
 " *are many learned Men of his Opinion* ; but they
 " *will not own it, or publickly espouse his prosperous*
 " *and thriving Cause*. What a fly *Insinuation* is
 this! As if his dear *Phantom* and darling *Heresy* was
 crept in among our *B--ps*, and *Sampson* of *S--*
l--f--b--y was caressing his *Dalilah* again to his
 own Dishonour, as well as Delight ; or, as if
 some deceiv'd *Pr--l--ts* were well-inclin'd, and
 hearty for pulling down *Old Churches* over their
 Heads, in order to build-up *new ones* for the so-
 lemn Profession of his new-fangled *Doctrine*, and
 celebrating

celebrating his *Anti-Christian Tenets*. Thus he vaunts himself for want of *Punishment*, and scatters dangerous *Innuendo's* of his being encourag'd and supported in his *Errors* by some great Persons of his own intemperate *Vapour* and fantastical *Notions*; who lie dormant all the while, waiting the Down-fall of the *orthodox Church*, which they frequent only, in order to undermine its *Faith* and Foundations: though they are still as firm as a *Rock*, (thank-God!) and stand unshaken by any Blasts of false *Brethren*, profess'd *Apostates*, or malicious *Hareticks*, either reserv'd or declar'd in the World.

HOWEVER, I presume, Sir, it will be a greater Piece of *News* to acquaint you, that our modern *Arian's* forlorn, unsuccessful, and sinking *Cause*, is at present depending before a C—rt of excellent *D-l-g-tes*, in a regular Form of proceeding; and he has lately join'd *Issue*, or pleaded *Negative*, upon its Declension. His *negative Allegation*, as I take it, is in the Main, that none of the *Articles* exhibited against him, amount to the alledg'd *Crime* of *Heresy*. Thus our *Will-with-a-Wisp* sublimes himself, *Meteor-like*, to a more *splendid Fault*, either by persisting in his unrepented *Error*, or glorying in his unrelented *Accusation*!

LET us try now, whether his *Positions* concerning the Blessed *Trinity*, are not really *Hetical*? And if the *Holy Scriptures* are allow'd to be the Only Standard of *Truth*, and the *Tombstone* by which all *Spirits* and *Doctrines* whatsoever must be try'd, whether *true* or *false*: Then, I think, by this infallible *Rule* of right *Faith* and sound *Doctrine*, he may be both easily cast, and

and fairly convinc'd of *Hæretical Falshood*. For as to his peculiar favourite-Fathers, they were neither infallible themselves, nor can be any infallible Interpreter of *Holy Writ* by their Works, without divine Inspiration, or an immediate Nomination, Commission and Credentials from God: Which are solely sufficient to supersede, reform, or alter the general Judgment of all Christian Churches against his *Arian Innovations* and pretended *Chimera's* in the *Primitive Religion*.

B U T, by the Way, we shall do well first to define what *Hæresy* is, or shew you in what the *Nature* of it consists. And in its general *Acceptation*, it only signifies an *Election* or *Choice* of any *Dogma*, *Position*, or *Sect* in *Philosophy*, or other Learning, from the Greek Word *aīḡs̄mū*, *eligo*, to choose. In a more particular *Sense*, it is setting up a tenacious or firm *Opinion* contrary to sound Principles of *Religion*. But the most special *Import* of it, is obstinately advancing and propagating some peculiar *Dogma*, that either directly, or by necessary Consequence, strikes at the Foundation of the *Christian Faith*: And the *Person* that does so pertinaciously publish and propagate, in a *Christian Country*, any such erroneous *Doctrine*, contrary to the clearest Light of divine *Revelation*, and the *Truth* of the *Gospel*; may, with the strictest Justice and Reason, not only be call'd an *Hæretick* for that Offence, but also be convicted of the Crime of *Hæresy*, by the Laws of the Land where he lives. And besides, *Hæresy* is further restrain'd here for the *Peace* of the *Church*, upon the Occasion of his *Tryal*, to the publishing, or declaring in Speech or Writing any *Opinion*, *Doctrine*, or *Assertion* repugnant

want or contrary to the Liturgy and Articles of the Church of England, and Doctrines therein contain'd, &c. Which are all Truths undoubtedly founded upon the *Holy Scriptures*, and rightly deduc'd from them by lawful Authority ; or else, the *Lord have mercy upon us !* And, consequently, any upstart *Ignis Fatuus*, thus impugning the *Athanasian Creed*, which is only a fuller Explanation of the *Apostolical*, as well as *Nicene*, without any the least Contradiction of one another, contain'd in our *Liturgy*, is guilty of *Heresy*, by the Authority of the *Gospel of Jesus Christ*; allowing his *Veracity* in asserting Himself to be *God*; *One*, and therefore *equal* in *Divinity* with the *Father*, who could not lie. This is *extra omnem aleam*, or the *L—v* is a *Lottery*: Or else it must be *partial*, and have a particular Respect to *Persons*, as well as a peculiar Regard for *Arian Hereticks*, excepted out of the General Rule of Impartiality and common Justice.

AND therefore to proceed to the Point in *Quæstion*. It is certain, that *Arius* in Effect deny'd the *Divinity* or *Godhead* of *Jesus Christ*, co-essential, co-æternal, and co-æqual with the *Father*; inasmuch as he deny'd the *Son of God* to be *ὑποέστιον*, or of the *same Essence* and *Substance* with the *Father*. Now the *Essence*, *Substance*, or *Subsistence* of *God* must be *Eternal* and *Infinite*; by reason that nothing is in *God*, which is not *God* it self, to preserve the absolute *Simplicity* of his Being: And if the *Son of God* was not of the *same Essence*, *Substance*, or *Subsistence* with his *Father*; then he was neither *Eternal*, nor *Infinite*, nor *Co-æqual*; for there can be but *one Infinite and Eternal Being*, and *That which is Inferior in divine*

vine Nature, must be finite, unequal, and temporal only. And therefore, in *Arius's Opinion*, the Son not being Co-essential with the Father, he effectually deny'd the Divinity or God-head of Jesus Christ, with all his Attributes of Eternity, Infinity, &c. But notwithstanding all this abominable Blasphemy, our *Will-with-a-Wisp*, expressly affirms yet, as well as assuredly pronounces the *Arian Doctrine* concerning the blessed Trinity, to be True: So that consequently he must be guilty of the same splendid Crime, that was formerly charg'd upon *Arius*. Now, that *Arius* was condemn'd for *Heresy*, in this Point, by the great *Council of Nice*, is Matter of Fact; which, in all human Reason and impartial Justice, must needs make this *modern Arian* also liable to the same *Condemnation*, for the same Opinion, by the Court of *D-l-g-tes in London*: For he has no more Right nor Reason on his Side, to question the Authority of the one, than the Jurisdiction of the other; which he has submitted to at last, with no little *Chagrin* and *Reluctancy*. But I leave that to its proper *Issue* and *Determination*, being a Matter in Dispute, above my *Sphare*, and less becoming my *Province*, as a *Lay-man*.

HOWEVER yet, Sir, to prove that this is a *false* and *Hæretical Doctrine* in its own Nature, as repugnant to *Sacred Writ*, if there was no *Secular* or *Ecclesiastical Authority* to condemn and punish it; I appeal to the Prophecy of *Isaiah*, c. 9. v. 6. *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder; and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* I might quote many other Pas-

sages, but I think this single *Text* is *instar omnium* in the *Old Testament*; which plainly declares *Jesus Christ* to be the same *God* in *Nature* with the *Father*, or substantially the *same* with the great *Creator* of the *World*, and the glorious *Inhabiter* of *Eternity*. And can our modern *Arian* now either wrest, pervert, or deny this *Prophecy*; or fairly prove, that it has not been as exactly as gloriously fulfill'd in the *Person* of *Jesus Christ*, our *Immanuel* or *God with us*? *If.* 7.14. *Mat.* 1.23. Does not this *Text* therefore, with innumerable others, from the Beginning to the End of the *Bible*, condemn his *Assertion* as *Unscriptural* and *Heretical*; where he says, that "when the *Scriptures* speak of one *God*, they mean thereby one Supreme *God* the *Father only*; exclusive of *Jesus Christ*, and the *Holy Ghost*? For the *Son* in that Place is express'd as the *same Supreme Being* of the *World*, by the convincing Denomination of *Everlasting Father*: So that here he sets up the single *Authority* of his own extravagant *Opinion*, in Opposition to express *Revelation*; thwarts divine *Inspiration*, and contradicts, as well as mis-interprets the *Holy Scriptures*, by his own *Ignis Fatuus* or *Forgeries*; upon excluding *God* from *Himself* in those two divine *Persons*.

AND then again, he asserts, as fanatically as falsely; that, "the *Father alone* is the one *God* of the Christian Religion, and the *Son* is inferior, as well as subordinate, to the *Father*: Whereas Christianity it self would be no *Religion*, unless *Jesus Christ* was the *same Almighty God* with the *Father*; who miraculously establish'd his *Religion* of the *New-Covenant*, as his *Son*. But inferior, as well

well as subordinate ! How can this be orthodox, or deserve any Credit, when the Prophet above-quoted, styles *Jesus Christ* himself the *Everlasting Father* : Not to confound their distinct Persons, but evince the *essential Sameness* of the *Son* with the *Father* ; who was to govern the *Church* under the Christian Dispensation to all *Eternity*, in the *Personal Character* of his *Son* ? Is our *Will-with-a-Wisp* therefore as divinely *inspir'd* as *Isaiah* was ? Or is he any better *inspir'd* than a *Mechanical Instrument* , any more than a loud *Organ*, or trulier enlighten'd than a *Glow-Worm*, that shines only in the *Dark* ; when he affirms *one* and the *same God* in *Essence*, to be *inferior*, as well as *subordinate*, to *Himself* ; which is a flat Contradiction in *Terms* ? For a great many *Texts*, both of the *Old* and *New Testament*, rightly interpreted and understood, without his false *Gloss* or glaring *Mis-construction*, expressly assert the *Son* to be *God* by *Name*, *Nature*, *Essence*, *Power*, and *Will* : As *Joh. 10.30. I and my Father are One* ; and again, v. 38. *The Father is in Me, and I in Him* : And this is *One* in All, to the utmost Perfection ; or else he must turn *few*, and say, that our *blessed Saviour* blasphem'd. But and if the *Holy Scriptures* do any where, speaking *ad Caputum humanum*, not so clearly and positively either express or evince his *God-head* ; then they ought to be interpreted, in all human Reason (considering the *Theanthropy*, or *Incarnation* of our *Blessed Saviour*) only of his *Manhood*, or *Personal Existence*, under the *Character* of being the *Redeemer* of Mankind by his precious Blood, Death, and Resurrection : So that all Men should still honour the *Son*, notwithstanding his *Humanity*,

even as they honour the *Father*, Job. 5. 23. with the same *Faith* and *Obedience* as to his *God-head*, without any Regard to this new *Chimera* of *Inferiority* and *Subordination*.

NEITHER is our *Ignis Fatuus* more faithfully or primitively illuminated in his next *Affirmation*; where he endeavours absolutely and blasphemously to un-god the *Son*, or to make him a mere *Creature*. He says, that “*the Son was be-*” “*gotten or created by the Father only before the*” “*World, whatever secret Eternity he had before his*” “*Generation or Creation.* How fulsome and inconsistent is this *Falshood*? He must either deny the *Son’s God-head*, or how could *He* be *created* in Time only just before the *World*? For a *God* cannot be a *created Being*, any more than a *created Being* can be a *God*; by Reason, that *God* must *essentially* exist from all *Eternity*: Or otherwise *he* can be no *God*, as supposing a *Prior un-created Cause* præ-existing; by whose *Omnipotence* *he* was *created* in Time, and had a Beginning. Unless this modern *Hæresiarch* will allow, that there are *two* or *three Gods*, one *inferior* and *subordinate* to the other in Point of *Time*, as well as *Honour* and *Dignity*; which is nothing but *Ba-*
phemy, Confusion and Nonsense. For a *God* that ever began to *be*, must certainly be *one* of his *own making* or *disturb’d Imagination* only. But the *Holy Scriptures* plainly attribute *Eternity, Omnis-*
cience, Omnipotence, Omnipresence, miraculous Works, and divine *Honours* to the *Son*: All which *Attributes* undeniably declare him to be *God* as well as *Man*; and so, consequently, he could not be a *created Being*, upon these Considerations, with *Respect* to his *God-head*.

AND

AND for the *Truth* of this Argument, I appeal to the irrefragable Testimonies of *holy Writ*, both *Old* and *New*. As, *Malac.* 3. 1. *Jesus Christ* is stiled the *Angel* or *Messenger* of the *Covenant*, who frequently appear'd to the *Fathers*; and his sundry *Appearances* at several Times, were so many plain *Proofs* or *Preludes* of his future *Incarnation*. He was the *Son of God*, and is in many Places call'd *Jehovah*, and *God Himself* by Name: As in *Gen.* 16. 13. *Thou God seest me*: *Exod.* 5. 3. *The God of the Hebrews hath met with us*: *Gen.* 18. 1. and 32. 1. confirm'd by *Hos.* 12. 6. *Therefore turn thou to thy God*: *Exod.* 3. 15. *Jos.* 6. 2. *Zach.* 2. 12. and 3. 1, 2. *Psal.* 110. 1. In these last *Texts*, he is called *Lord*, with the most repeated Assurances: Not a temporal *Lord*, I hope, by *Creation* only; but an *uncreated* and *eternal one*. The *New-Testament* also fully proves his *Deity*, both by *Name* and *Nature*; as, *Job.* 1. 1. and 17. 3. and 20. 31. *Acts* 20. 28. *Take heed therefore unto your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood*. And *Tit.* 2. 13. *Looking for that blessed Hope, and the glorious Appearing of the Great God*. Besides, our *Apocalyptical Divine* may find a great many more worth his Notice in *St. John's Revelations*, to this extraordinary Purpose; as, *I am Alpha and Omega, the Beginning and the Ending, saith the Lord; which is, and which was, and which is to come, the Almighty*; *Job.* 1. 8. Can any Thing be more emphatically expressive of a *God*; besides several other concurring *Testimonies* to prove his incomprehensible *Eternity*, beyond any *Dispute* of human
Under-

Understanding? Moreover, Joh. 2. 24, 25. But Jesus did not commit himself unto them, because he knew all Men: And needed not that any should testify of Man; for he knew what was in Man. Here is the Character of an infallible Καρδιούντος, and this manifestly declares his Omnipotence. Mat. 28. 20. *And lo I am with you alway, even to the End of the World.* This uncontestedly evinces his Omnipresence. Joh. 5. 19. *What Things soever the Father doth, these also doth the Son likewise;* and Heb. 1. 3. *Who being the Brightness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power —.* This convincingly makes out his Omnipotence, to any Person but an incredulous Atheist. Joh. 14. 11. *Believe me, that I am in the Father, and the Father in me; or else believe me for the very Works sake.* Now we ought to believe in nothing with an absolute Faith, which is not really God; and this also confirms his divine Works beyond all Contradiction, but a gross Unbeliever's, and that the Son is of the same Omnipotent Nature and Authority with the Father: Of else it would prove a Penetration and Coalition of two distinct divine Substances, which would be very Unphilosophical, as well as Irreligious to believe: Such a Belief would be reckon'd downright Madness, and the Creed of a Bedlamite, or a distracted Brain at least. But, in fine, Joh. 3. 16. We must believe in the Son, if we would have everlasting Life. Mat. 28. 19. We must be baptiz'd into his Name, if we would be sav'd. And, Phil. 2. 10. We must every one of us bow the Knee at the Name of Jesus, if we would hope for Mercy, and Forgiveness of our Sins. Now all these Texts evidently set forth the

the illustrious Glory of his *Divine Honours* and *Attributes*, equal to the *Father's* supreme Authority, by claiming our *Faith* and *Worship*, in the same Degree of Perfection, as well as Obligation. And I hope our extravagant *Ignis Fatuus* himself, would not *kneel* down, and *worship* any Thing less than an *Eternal, Omniscent, Omnipresent, Omnipotent, and Immutable Being*; of an infinite *Essence, Nature, or Goodness*, for fear of being guilty of an *inferior Sort of Idolatry*, by adoring that *Person* which is not perfect *God*, in his imaginary Conceit: And *him only must we serve* with divine *Worship*, who is perfect *God* in his own Almighty Power and *Essence*, to acquit ourselves from the heinous *Crime* of being gross *Idolaters*. But while I am endeavouring to evince the *Eternal Divinity* of *Jesus Christ*, methinks I am presented with an *Evidence* next to a Demonstration, from *Colos. 2. 9.* *For in Him dwelleth all the Fulness of the Godhead bodily*; that is, *essentially*: And does not this shew, that he is very *God*, as well as declare two distinct *Natures* in him, by an *Unity of Person*; and positively prove, over and above, that the *God-head* is, and was, and will be there *everlastingly*, without any *essential Division, Subjection, or Subordination* of his *Person*; exclusive of all *temporal Duration* whatsoever, as well as *future Alteration* of his *divine Nature*.

As to the *Manhood* of *Jesus Christ*, indeed, on the other Hand, I must readily allow, that his *Humanity* or *Incarnation*, was in *Time*: But with what Reason or Religion can our erroneous *Arian* fix the *Time* of his supernatural *Generation*, and set Bounds to the only begotten

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Son of an eternal Being, who was in the Beginning with God, Job. 1. 1. was also *God Himself, and co-existed with his Father eternally, before the Creation of Angels, before the Fall of Lucifer, or any Thing else in the World was made?* So that of Consequence, without all Doubt, the Son's Generation, or *spiritual Emanation, was from all Eternity.* For I suppose we are both well agreed, that it was a *Filiation only; that is to say, a spiritual and mysterious, not a carnal Generation.* Of which, our own regeneration may afford us some tolerable Idea; for we can only be said to be born again, or to become Regenerate, in a *spiritual Sense.* And this puts me in Mind of a bold, puritanick *Quaker,* that pretends much to the *Light within,* partly of our *Will-with-a-Wisp's* Opinion in his *Light without;* who lately said in my Hearing, with a positive *Affirmation,* that *Jesus Christ was only mere Man, "the real Son of Joseph, begotten of Mary by Carnal Knowledge;* or else, how could *He be of the Seed and Lineage of David?* — But such *Blasphemies* are abominable, and too gross to be controverted! Or, indeed, to be related without Horror and Detestation, in a Christian Country!

HOWEVER, Sir, sure our self-conceited *Novelist* pretends to a Kind of *Omniscience* himself, as to this Matter, in prescribing to a Being of *infinite Power and Will;* precisely limiting and restraining his unsearchable *Operations* to a Point of *Time,* and presuming to know exactly *when* the everlasting *Father* begot his dearly beloved *Son, in whom he was well pleas'd.* And was not *God well pleas'd then with his Son*

Son from all Eternity? This would argue an Imperfection of Happiness in the Deity; or at least, that his Complacency was not eternally perfect, if his phantatical Notion be true, that the Son was generated in Time only just before the World began. But one would almost naturally be perswaded to believe otherwise, that such an Object, as I may say, or so beloved a Son, did always co-exist with the eternal Love of his Father; for if the Affection was eternal, the Object must needs have been so too, without any temporal Limitation or Restriction of Time: Or else it was a long Time before God did accomplish and compleat his own perpetual Complacency, infinite Satisfaction, and consummate Happiness; which would be the greatest Absurdity to assert, in open Violation of his everlasting and immutable Perfection.

IN short, Sir, as to the Word [*created*] which he uses in this Assertion; it is a new, unscriptural, inaccurate, non-sensical, and false way of speaking in the Church concerning Jesus Christ: without any Regard to his eternal, infinite, and incomprehensible Essence. But that I may more fully expose his blasphemous Reflection upon the Son's inferior Nature to the Father, by his Notion of being *created*: let me ask him one Question: Does not he allow the Son to be the Saviour of the Universe? Could any Being then, but an uncreated or infinite God, the same God in Essence, though by this personal Office or Operation of his Almighty Intercession and Redemption, distinct only from the Father, save the whole World, and make full Satisfaction for the Sins of all Mankind, to the infinite Justice of an incens'd

cens'd God? 'Tis manifest, there could be no Disproportion; and therefore his unabstracted Mathematicks fail'd him, in this supernatural Point of the Wisdom and Power of God.

BUT at the End of his Position last quoted, he begins to talk egregiously extravagant of a "secret Eternity the Son might perhaps have before his Generation. And what Spirit let him into this Secret? What new Light led him into this Discovery? This seems to grant the Son some Sort of Eternity at least: Or, is it a Secret still what Kind of Eternity the Son had before he was generated in Time; which is a mere Contradiction? No, I suppose it must be the same unrestrain'd Eternity with the Father's, or nothing by his limited Restriction; and so the Son's spiritual or mysterious Generation may very well be believ'd to be eternal too, in the utmost Perfection of Eternity, and not any communicated Ray of it only in Time: Or otherwise, he must allow two contradistinct Eternals, the one prior, unlimited, predominant, and superior; the other later, restrain'd, limited, inferior, and subservient, according to his usual Modus of dividing the God-head, as an Eternal generated in Time, or created by the Father, or peradventure invented by himself only to countenance his Project of reviving Primitive Christianity. Now, a created Eternal, or an eternal Being generated in Time; that is to say, a temporal Eternity, is such a gross Contradiction, so monstrous an Absurdity, as none but his Learned and Aeronautical Self would have the Assurance to assert, or to give it any Handle of Encouragement; so that, in fine, our Enthusiastick Arian must either

either deny the Son any *Eternity* at all, and do the greatest Violence to the *Veracity* of *Jesus Christ* in the *Holy Scriptures*; or acknowledge his rash Mistake, and own it was only an airy *Flight*, a groundless *Phantom*, or a wandering *Flash* of his own *Dark-Lantern* of the *Spirit*.

IN the next Place, Sir, I cannot but take Notice of his following Position, as a false *Light* also of the first errant *Magnitude*. He says, "That *Jesus Christ*, the *Word* and *Son of God*, is a *divine Being*; a Person far inferior to the *Father* in *Nature*, *Attributes*, and *Perfections*. Now, this is of the same Batch, in a great Measure, with the former Assertion; of the same Leven and Looseness of Principle; and the latter Part of it, I think, has been sufficiently handled, as well as refuted already; for his repeated *Inferiority*, and imaginary *Subordination* of the *Son* to the *Father*, is only another Link of the same broken Chain of incohærent *Blasphemy* and heretical Contradiction. But as to the *divine Being* of *Jesus Christ*, of a far *inferior Nature* to the *Father*, what can our grand spiritualizing *Degrader* mean by it; save only to lessen his *God-head* to a lower Degree, or not to allow him any at all by his gross distinguishing *Limi-tation*? For it is certain, that *God himself* is a *divine Being*; and a *divine Being* is, properly and strictly speaking, *God*: Nothing else, neither more nor less than the *Deity* it self; for they are plainly *convertible Terms*, without any other human *Ampliation*. And yet every *Being*, that may analogically, or in a large Sense be call'd *Divine*, is not reverè *God in suo esse*; but only by *Derivation*, or some similary *Participation* of

his divine Nature, as spiritual, immaterial, or immortal Substances. But is Jesus Christ therefore a divine Being only by human Analogy, or in some Degree of Proportion, and far less than the Father in his divine Nature? Why then, he makes the Son of God little more than either Men or Angels, and degrades him to a middle State of Perfection between them and God, or puts him at least upon the Level with created Beings. For I presume the rational Soul may analogically be stil'd a divine Being, divine particula anima; as I may say, the Breath of God, a spiritual, immaterial, or immortal Being; and yet, I hope, he will believe that Jesus Christ is infinitely, in the common Phrase, above the Nature of that in the largest Acceptation! I also take it for granted, that the Angels are spiritual, celestial, and immortal Substances, and may be metaphorically said to be divine Beings, in some Resemblance of the Deity, or by way of Analogy with sublunary Creatures; and yet, I suppose, he will readily confess, that the Son of God is far superior to the Nature of them in Proportion of Divinity, by his wise Limitation. Now, what Medium can be assign between those created Beings, and the great uncreated Being of God, to shew the middle Nature of the divine Being of Jesus Christ far inferior to the Father? Is not this heretical Doctrine, and chimarical likewise in all Points; not to say worse on't? And therefore, if the Son's divine Being was eternal and uncreated, we have gain'd our Point of Argument in this Case, and confuted our Adversary's subtile Chimara in his whimsical Degradation of our blessed Lord and Saviour: But, and if it was only a created Being in Time, under such and

and such *Implications or Restrictions* of his own *Grammar* and *Philosophy*, he may then reasonably set up a new Scheme and Catalogue of *divine Beings*. He might deify Myriads of *Saints* and *Angels*; or new-enlighten'd *Ariansthus*; and at this *spirituous Rate*, cbriſten the World over again. But that would be no more Religion, than *Ovid's Metamorphoſis*, — *Divino ſemine fecit, &c.* For the Heathen Poets could feign or fancy as many *Gods* as they pleas'd, *inferior* and *Subordinate* to one another, of their own *promoting* and *Creation*, according to their *Prejudices* of expecting a more favourable Protection or *Patronage* from the *superior Deities*. They had their *Dii majorum* and *minorum Gentium*, of a higher or lower *Rank*; greater *Gods*, and lesser *Deities* or *Godlings*: not much unlike our *Ignis Fatuus*'s heathenish *Distinction* of a *personal Inferiority* and *Subordination* of the blessed *Trinity*.

BUT the *Holy Scriptures* infallibly assure me, beyond *Fiction* or *Fallacy*, that *Jesus Christ*, the *Son*, and his *Father*, are *one*. Now, our newly-enlighten'd, theological *Mathematician*, I presume, understands *Number* better than to believe, that there can be any *Inequality*, *Superiority*, or *Subordination* in *one*; for an *Unit* is *indivisible*, either divinely or humanly speaking; and yet he asserts the *Son* to be far *inferior* to the *Father*, though the *divine Unity* can admit of no imperfect Degrees of *Division* or *accidental Qualities*. *Credat Judæus Apella!* And when our unbelieving *Arian* begins to argue thus, or holds forth in this incredible Manner, beware of the *Jew*, or of *Circumcision* either in *Body* or *Mind*. For does not he egregiously *judaize*, when he denies the *Equality* of the *Son* with the *Father*?

The

The Jews charg'd Jesus Christ with Blasphemy, for saying, that God was his Father, and making himself equal with God, Joh. 5. 18. And why? Because they did not believe him to be personally their promis'd Messiah; but rather an Impostor, or a Person not sent from God. For if they had believ'd otherwise, that God was really his Father; they would readily have granted him to be equal with God, and very God himself too in Nature, Essence, and Honour. But our Will-with-a-Wisp is worse than an incredulous Jew, in this Argument, who professes himself a Christian, or verily believes Jesus Christ to be the Son of God, and yet positively denies his Equality with the Father in Nature, Attributes, and Perfections; so that, in short, he makes himself a greater Blasphemer, than the unbelieving Jews were, by his own vain-glorious Assertion and contradictory Confession, that God was the Father of Jesus Christ by an inferior Order of Being only: who yet made himself equal with God in Heaven, as his Son, in a most signal Manner and soleinn Declaration upon Earth; contrary to all the fallacious Light of his new Divinity, in endeavouring to lead People astray, and seduce them to an inconsistent Belief, that God is superior to his own undivided Essence in the divine Person of Jesus Christ.

HOWEVER, in fine, is Jesus Christ such a divine Being, as he can safely, and with a good Conscience, pray to upon all Occasions? If he can, and does it sincerely, why then I do not doubt but he is entirely God, above any lessening Comparison or Limitation, to all Intents and Purposes, either of divine Nature, essential Dignity, or superlative Perfection: Or else he may as

as well pray to Saints and Angels, as he really believes the Anti-christian Papists do in a superstitious and idolatrous Manner; and so he will deserve the same Character, and incur the Scandal of being reckon'd an Idolater by his own publick Profession or Practice of paying his Devotion to something that is not God in absolute Perfection; but rather a *diminutive God*, or an imperfect *Diol*, only of his own extravagant inventing and advancing as a *divine Being* of an *inferior Order and Quality* in the World. What a strange Extenuation of the undeniably *Divinity* of Jesus Christ would this be? As bad as any Heathenish and Pagan Idolatry, Barbarity, or Blindness, that ever the Sun shone on! For then, I suppose, his *Worship* also must therefore be of an *inferior Degree* likewise, contrary to the great *Unity* of the Christian *Faith* and *Worship*, to answer the *subordinate Nature* of its *Object*, according to his new-fashion'd *Modus, Distinction, and Diminution* of the *God-head*. But this is only trifling away Time with an erroneous *Ignis Fatuus* in Deed, really leading some credulous People astray into *Infidelity* or *Atheism*, by extenuating and diminishing the perfect Being of the one *God*, or giving them a shrewd Handle for *Superstition* and *Idolatry*, in believing a *Plurality* of *Divinities*, or many *comparative Gods*. Who can be deluded by such false *Sophistry*, that has his *Senses* about him, and is no *Bigot* to Imposture or Blasphemy? For many *Deceivers* are enter'd into the *World*, who confess not that *Jesus Christ is come in the Flesh*. This is a *Deceiver* and an *Anti-christ*, 2 Ep. Joh. ii. 7. i. 10. 11. 12. 13. 14.

LET us now, Sir, observe his next confident Assertion, and the last I shall make Use

of in this short *Essay* of vindicating the sacred *Unity in Trinity*, &c. with great Submission to our learned *Divines*; for fear of swelling it beyond the ordinary Bulk of a *Letter*. Tis a finishing Stroke or *Flasb* of his zealous *Wild-Fire*, to shew himself a compleat *Anti-Trinitarian* in all Respects with the greater *Lustre* of his resplendent *Heresy*; where he declares, with the utmost Assurance, that “*The Holy Ghost is inferior, as well as subordinate, to both the Father and the Son.* — And again, — *The Holy Spirit of God is a divine Person, and made under the Supreme God by our Saviour; or, in a due Sense, proceeding from the Father and the Son, of different Perfections and Offices from the Son of God.* This bold Position, in the Lump, is indeed a strange and wonderful Light! A splendid Error! But no new one in his wonted Vagaries, and wandering Deviations; for it is rather only a *Tautology*, in the Main, of what he said before: And my former *Arguments*, well-weigh'd, will sufficiently refute its illustrious *Falshood* in that Respect of his asserting the Supremacy of the Father, Inferiority of the Son, and Subordination of the *Holy Ghost*; in order to exclude the two last divine Persons from their equal Honour of the *indivisible God-head*. For there are three that bear Record in Heaven, the Father, the Word, and the *Holy Ghost*, and these three are one, 1 Joh. 5. 7, 8, 9, 10, 11, 12, 13, &c. And if he will grant their *Witness* to be true, they are not three Gods, I hope, but three different Persons only; who are distinguish'd by some incomunicable *Proprieties* in an incomprehensible Manner: which *Proprieties*, notwithstanding, are still inseparable from the divine *Essence* or *God-head*.

For

For I have the Charity to believe, that our *Will-with-a-Wisp* is, in Reality, no wilful Polytheist; but only makes himself so by Mistake, and misinterpreting the sacred *Mystery* of the *Tri-Unity* of *God*: either by his own false *multiplying Glosses*, that seem to argue *three divine Beings* essentially *contra-distinct* through an *Inequality* of *Nature*, in his Notion of 'em; or by his *diminishing* and *dishonourable Illustrations* of the *Divinity* it self, in his *personal Degradation* of *Jesus Christ* and the *Holy Ghost*. As if they were not the *same co-essential, supreme God*; though no otherwise than *personally* different from that *one God*, unless he will allow them to be several *Gods* essentially *contra-distinct* from the *Father*, by his positive or comparative *Modus* of their subordinate and inferior *Divinity*; which either *un-gods* them *both*, or makes a manifest *Plurality*, by the fairest Inference, as I urg'd before. And therefore these *three Persons* must be but *one* and the *same supreme God* in *Essence* by the indivisible *Unity* of the *divine Nature*, not *inferior* nor *subordinate* to one another by any Degrees of rational *Comparison*, either as to their *God-head*, or *incomprehensible Personalities*; but only *different*, humanly speaking, or *distinguish'd* rather by their *personal Offices*, *Operations*, or *Manifestations* in the *World*; which *Trinity of Persons* can infer no real *Distinction*, *Diminution*, or *Division* of their *co-eternal, co-æqual, and co-essential Sameness*, in the *divine and mysterious Unity*, or the *immutable and incommunicable Identity* of the *one God* in *tbree Persons*, without either *dividing their Substance*, or making any *personal Confusion*, as good as *and infinite* F *by*

by their imagin'd Supremacy, Inferiority, and Subordination, most *heretically asserted.*

BUT to prove the express *Divinity* or *Godhead* of the *Holy Ghost* from sacred *Writ*, indisputably setting forth his *divine Attributes*, will require no great Trouble. His very *Name* easily surmounts that *Difficulty*, and solves all unreasonable Doubts and *Arian Errors* concerning his *Subordination*, either to the *Father* or the *Son*; *Acts* 5. 8. *Ananias*, *wby bath Satan fill'd thine Heart to lie to the Holy Ghost?* And Ver. 4. *Thou hast not ly'd unto Men, but unto God.* His *Eternity* is also as manifest, *Gen. 1. 2. The Spirit of God mov'd upon the Waters.* His *Omnipresence* is likewise prov'd, *Psal. 139. 7. Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence?* His *Omniscience* again is asserted positively, *1 Cor. 2. 10. For the Spirit searcheth all Things; yea, the deep Things of God.* Not to mention his *Omnipotence* at large, with the rest of his *Attributes*, display'd by his *divine Works*, in the *Creation* and *Conservation* of all *Things*, in the *Mission* and *unction* of *Christ*, in the *Gift* of *Languages* and *Miracles*; besides his *divine Honours*, over and above, in many *Places* and *Passages* of the *Holy Scripture*, illustriously reveal'd and magnify'd. All which *Texts* undeniably evince the *divine Opuscula* or *Evoca* of the *Holy Ghost*, as well with *God the Father*, as *God the Son*; in a glorious and triumphant Manner against *Arianism*, *Socinianism*, or any such like perverse *Heresy*. What need I say more? Our modern *Arian* may perniciously, as well as obstinately, wrest the sacred *Scriptures* to his own study'd *Destruction*, as long as he

he pleases; but he will never be able to prove, that those many more *Texts* which might be produc'd against his *Misrepresentations* of the *blessed Trinity*, were either forg'd by human Invention, or foisted into the *Bible* by industrious Interpolations; or indeed fairly deny, that they are the *true Word* of God: which palpably condemns him for an *heterodox Harelick*, maugre all his *Misinterpretation* of it, either to justify his own private *Chimera's*, or confirm and establish his groundless Conceits. For as to the ancient *Doctors* of the *primitive Church* which he quotes, they are no *Rules of Faith*, and have no Power to bind, as *Bellarmino* well observes, like the *infallible Word* of God: And what *Obligation* is there then blindly to believe their *fallible Expositions*, according to his deviating *Reviews*, or wrested *Misconstructions* of them in Favour of *Arianism*; contrary to the express *Revelation* and Authority of the *Holy Scriptures*?

AFTER all, Sir, can the *Holy Spirit* of God be any Thing *essentially distinct* from God himself? If so, it must be a *distinct God*; if not, then it is the *same God*. And how can any Thing be *inferior* to it self, or less *infinite*? This would be the very *Enthusiasm* of all *Philosophy*, as well as *Religion*. For can any Thing *eternally* exist in, with, or from God, that is not *God*? Then there may be many more *Eternals* than *one*; which cannot be rationally or religiously suppos'd. Or did God make more *Gods* than *himself*? What a Huddle of *Absurdities* would his wavering and wild Notions involve us in, heap'd up to a *Chaos* of Confusion in *Divinity*! But here our *Ignis Fatuus* perhaps will be casting up the

same Contradictious and circular Jingle again, of *most infinite*, *less infinite*, and *least infinite*; which signifies no more than ringing of Changes in the Church-steeple. Is the *Holy Ghost*, therefore, that divine and eternal *Procession* or *Emanation* of God's *Spirit*, a *finite Being*? For sure *less infinite* and *least infinite*, must necessarily be *finite Beings*: Or, is it *infinite* only in some *Degrees of Perfection*? Now, if *infinite* in *Nature*, then he is certainly *God* without Dispute; for one essential *Infinite* cannot be *inferior* or *subordinate* to another essential *Infinite*, (who are the *same* in *Essence* and *personally distinct* only) without implying a flat Contradiction, and multiplying *Infinites*, that destroy one another. And if *infinite*, on the other Hand, in some *Degrees of Perfection* only; then for certain he is both *essentially* and *personally finite* or *indefinite*, and cannot be properly said to be an *infinite Being* with any Sense or Reason in Comparison of what is *God* in *Essence*. But every *one* of the *three Persons* is the same perfect *God in suo esse*; and therefore *equally* eternal, infinite, uncreated, incomprehensible, and glorious; so that our spiritualizing *Arian's* positive, or comparative, or superlative *Inconsistencies*, in his self-confounding or comprehending *Order* of the *divine Personalities*, of the *Father*, *Son*, and *Holy Ghost*, being either *afore* or *after*, either *greater* or *less Persons* than one another, are altogether monstrous *Absurdities*, as well as incredible *Illustrations* of his own *splendid Errors* and *wandering Deceptions*.

IN short, upon the whole Matter, where the *Holy Scriptures* seem to speak of our *blessed Lord*,

Lord, or the Holy Ghost, as any Thing less than God Almighty, or lower and inferior Beings, they are only Argumenta ad Hominem, Expressions adapted to the meanest Capacities of Men; and ought, in my submissive Opinion, to be interpreted or expounded by all orthodox Divines, either from the Pulpit or the Press, to vulgar Understandings, otherwise than to make them entertain wrong Notions, derogatory Thoughts, or too familiar Idea's of God, the Father, Son, and Holy Ghost: either by inducing ignorant People wholly to disbelieve the blessed Trinity, or to believe too much of that incomprehensible Mystery of Faith by strange, unaccountable, and new-invented Modus's. For Jesus Christ is only Man, humanly speaking, by taking our Nature and Manhood upon him in Time; not by Conversion of his God-head into Flesh, nor by Confusion of his divine Substance; but by an incomprehensible Unity of Person only. He is God still by his own divine Nature, Mediation, and infinite Satisfaction in sacrificing his Manhood for the Sins of the whole World; far above the Power of Humanity or Angelick Perfection to perform and accomplish. And so the Holy Ghost likewise is God in his own divine Nature, by the Almighty Virtue of his Consolation and Sanctification of all his Creatures; which nothing less than an infinite Being could exert to universal Perfection in the Salvation of Souls: but, humanly speaking, he is call'd only the Comforter, or Paraclete, in a Term of Humanity, or a human Office among Mankind; upon any spiritual Distress, or in Extremity of Affliction, Melancholy, and Despair.

TIS agreed indeed, that the *Holy Ghost* is a *divine Person*, different from God the *Father* and God the *Son*, by a *personal Distinction* [only] of Office, Operation, or Manifestation ; but not *inferior* nor *subordinate* in Nature, Dignity, or Honour, either to the *Father* or the *Son*, for that Reason ; because every *Person* in the blessed *Trinity*, severally consider'd, hath the *whole Essence* of *God*, as I prov'd before ; and consequently the *personal Difference*, be it what it will, cannot render them *subordinate* or *subservient* to one another, and destroy their *essential Sameness*, or *equal Honour* in the *God-head*. So that, in a Word, his unequal *Order* of all the three *divine Persons*, by a Priority or Posteriority of *Nature*, either in Point of Time, Dignity, or Perfection, is the *vilest Notion* imaginable of their *personal Subordination*, degrading the very *eternal Deity* it self, and blaspheming the *Holy Ghost*, inseparable from it by any other pretended, *Arian, heretical Mode*.

B U T he urges still farther in this *Position* ; that “ *the Holy Spirit was made under the supreme God by our Saviour.* — Here he makes the *Son* a *Creator* again, under the *Supremacy* and Direction of Almighty *God* ; and a little before, he either shrewdly hinted, or positively asserted *him* to be a *Creature* only of the *Father's*. Now, can a *Creator* ever be a *Creature*? or a *Creature*, a *Creator*? or a *created Being*, a *God*, either personally or essentially consider'd? This would be running a strange Length or Rant in *Religion*! Round our wavering *Ignis Fatuus* in a Circle ; ridiculously hoping to confound our juster *Apprehensions*, and shake our more stedfast *Belief* of those two divine

divine Persons, the Son and the Holy Ghost, not being created at all, nor temporal Existences only, nor either essentially or personally excluded from the same Supremacy, Power, and Government of God the Father in the universal Creation of all other Things, but those two co-eternal Persons; excepted always by their own infinite Nature, supernatural Attributes, and everlasting Glory, out of the Catalogue of created Beings.

FAR be it from me to make my self so familiar or well-acquainted with the mysterious and incomprehensible Trinity, as our Will-with-a-Wife does, by derogating from the divine and uncreated Nature of our blessed Saviour, and the Holy Spirit of God; rendering their sacred Persons liable to human Comparison, Division, and Comprehension, and vilely degrading their eternal Perfections of equal Majesty, Dominion, and Power: contrary to the clearest Lights, both of the Old and the New Testament. Give me Leave to mention a few Passages of both. Gen. 1. 26. Let us make Man in our Image; — in the plural Number, to shew the Trinity in Unity. Psal. 33. 6. By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth; to prove undeniably the equal Power of the Son and the Holy Ghost with the Father. Isai. 6. 3. Holy, holy, holy is the Lord of Hosts; to declare, as plain as can be, the Unity in Trinity. Matt. 28. 19. Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; so pathetically urg'd by a conjunctive Emphasis in the distinguishing Recital of Father, Son, and Holy Ghost, to set forth those three distinct, glorious, and co-equal Persons.

Persons in one and the same undivided God-head. Or else the Commission would have been highly derogatory, as well as contradictory to the eternal Being, infinite Essence, and Almighty Perfection of the Father; by admitting the other two divine Persons to an equal Share of Honour or Partnership of Authority, (as I may call it) in establishing the baptismal Covenant, and all other fundamental, as well as practical Doctrines of the Gospel: who were not also co-eternal Existences, nor infinite in Nature, nor Almighty in Power; but only inferior Beings, subordinate Creatures, finite Substitutes, temporal Vice-Gerents, or spiritual Ambassadors and Plenipotentiaries, constituted under the supreme God; according to the blasphemous Inferences which may fairly be drawn from our Adversary's extravagant Modes and Methods of illustrating, or rather misrepresenting the Mystery of the blessed Trinity. But I shall conclude this Head with great Satisfaction of Mind from 2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.* For this would effectually be robbing the supreme God the Father of his incommunicable Glory of Eternity, Infinity, and Simplicity; unless all the three sacred Persons were of the same supreme Dignity, of equal Power, Perfection, and Authority in their divine Nature and essential Unity: as jointly and severally one God and three Persons, conferring their Heavenly Grace upon all Mankind, through the Fellowship of the Holy Ghost. But our blessed Lord and Saviour never thought it any Sin or Robbery, to be equal with God: and therefore he never was

was *inferior* in *Essence* and *Personality* to his *Father*, either by any personal or essential *Distinction*, that our deluding *Ignis Fatnus* can make in his wild *Imagination*. Nor can the *Holy Ghost* be *unequal* or *subordinate*, either to the *Father*, or the *Son*, for the same *Reason*, by any particular, distinct, inferior *Office* or *Essence*; pretended to be alluded to in *this*, or any other *Text* of *Holy Scripture*: *They* being all *three Persons* equally concern'd, as *essentially one God*, in communicating the *same divine Grace* to all true *Believers*; from *Adam*, ever since the *Creation* of the *World*.

NOW, as to the Original *Procession* of the *Holy Spirit* from the *Father* and the *Son*; how should a *finite Being* of an imperfect and limited Capacity, fully know or comprehend either the Time, Manner, or Perfection of it? The divine *Origination* of the *Holy Ghost* was *eternal*, and infinitely perfect, by the Will and Power of *God*, in an *incomprehensible Manner*: Such a glorious *Procession* or *Emanation* from the *Father* and the *Son*, from all *Eternity* in *Heaven*; or such a miraculous *Manifestation* of the *God-head*, in *Time*, to *Mankind* upon *Earth*; as neither disanuls the Great *Mystical Unity* of *Essence* in the *one Respect*, nor confounds the mysterious *Trinity* of *Persons* in the *other*, by infallible *Revelation*: And this self-evident *Explanation* is sufficient to confirm the unalterable *Faith* of a true and orthodox *Believer* of the *Holy Ghost*.

IN short, Sir, Wo be to him, according to the *Harmony*, and concurrent *Testimonies* of three *Evangeliſts*, who shall dare to lessen the *Honour*, derogate from the *Glory*, and deny the *Truth* of

the *Holy Spirit of God!* For whosoever blasphemeth, or speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in this *World*, nor in the *World to come*; Mat. 12. 31, 32. Mar. 3. 28. Luk. 12. 10. A dreadful *Denunciation* indeed! And is it not high Time, now, for our *Will-with-a-Wisp* to look about him, with the most serious Reflection, or to retract in Time any *blasphemous Opinions* and *heretical Assertions*, that he may have been *Guilty* of against the *Holy Ghost*, upon such severe and repeated Menaces of *God*; without any uncharitable *Suggestions* of my own Judgment and Determination, that *he* is *so*, beyond all Doubt, or his own *Contradiction*? Let the *World* judge; *God* and his own *Conscience*, or the *Court* of *D-l-g-tes*; whether it is not *superlative Blasphemy* against the *blessed Spirit of God*, to assert pertinaciously and *heretically*, that the sacred *Person* of the *Holy Ghost*, who is that *blessed Spirit of God*, is not *God* in *supreme Perfection*; a Being, void of all *Infirmity*, *Inferiority*, or *Subordination*; free from any derogatory *Composition*, *Comparison*, *Distinction*, *Division*, and *Participation* in his *divine Nature*, that may either weaken, lessen, or degrade his *Almighty God-head*, to the Personal *Character* of *created Beings*, by our fantastical *Arian's* inglorious *Illustration* of the incomprehensible *Arcanum*; and mis-interpreting the *mysterious Tri-Unity of God*, by a human *Modus* of his own *Ignis Fatuus*?

BUT I am apt to fear, Sir, after all this *Controversy*; that *he* is *guilty*, either of *Blasphemy*, or *Idolatry*, or *both*, as well as *Heresy*, by his *contumacious Profession*, and *constant Practice*. He professes

professes himself a downright *Arian*, or a direct *Socinian*, by his false Positions in *Print*, concerning the *Holy Trinity*; notwithstanding all his *private Apologies*, Quibbling, or Sophistry, to make some People believe the *contrary*, by his cunning Conversation: For in his publick *Books*, he does effectually deny the *one* and the *same*, *supreme, essential God-head* of the *Father, Son, and Holy Ghost*; as well as their *Personal Co-equality* and *Co-eternity* in Glory, Might, Majesty, and Dominion. And yet for all this, he goes still to the *Church*, that condemns his *heterodox Errors*; constantly *communicates* there, either in Whole, or in Part; and frequently, either receives, or did receive, the blessed *Sacrament*, after he had broach'd those *blasphemous Opinions*, and strenuously stood to the *Heretical Crime* charg'd upon him, according to the just *Censure* of the Lower House of *C—v—c—t—n*. Now, with Submission, I take the *holy Communion*, or receiving the blessed *Sacrament*, to be an *Act of Worship*, as well as a sacred *Commemoration* of our dear *Lord* and *Saviour's Passion*: And if so, he will naturally fall under this unhappy *Dilemma*, and dismal *Character*, either of being an *Idolater*, by *worshiping Him* with divine *Adoration*, who, in his Opinion, is no *God*; for to *worship* that *Being* thus, which is *not God*, is certainly *Idolatry*: Or, of being a *Blasphemer*, by denying the *God-head* of *Jesus Christ*, whom he does *not worship*; for that *Being* ought to be most devoutly *worshipped*, which is *God*; and it is *Blasphemy* to refuse *Him* his due Honour of *Adoration*, by any fly *Insinuations* or *Assertions*, that he is *not God*. And then, what Business has he at the *Holy Sacrament*?

crament? *Utrum horum manut!* Or perhaps, at last, he may suffer a third Reflection for his Pains, of being a reserv'd *Hypocrite*, and an *occasional Conformist* in both Respects; by frequenting the *orthodox Church* under the *deserv'd Denomination*, either of an *idolatrous* or a *blaspheming Arian*.

HOWEVER, Sir, he can twit our *orthodox Clergy* fast enough in the Teeth, with the learned Dr. Gr. be's not coming to the *Communion* of the *Church of England*; because of so many *Defects* and *Deviations*, *Errors* and *Corruptions* crept into its *Faith* and *Worship*; as he unjustly, as well as invidiously, suggests, by an *Ipse dixit* of his own *false Spirit* of imposing upon the World. For this was not occasion'd by Reason of any *fundamental Errors* or *Mistakes*, which the Doctor thought the *Church* guilty of, as to the *blessed Trinity*, and our believing the *Divinity* of *Jesus Christ* and the *Holy Ghost*, *equal to*, or *co-essential* with the *God-head* of the *Father*; but only by a pure conscientious *Scruple*, or a firm *Belief* of the *Lutheran Modus* of the *Divine Presence*, in the *Sacrament* of the *Lord's Supper*. But with what Countenance or Conscience, then, can our *Ignis Fatuus* come to the *Altar*, and receive the *Holy Communion*, in Contradiction of his own *Principles*; save only, as some *occasional People* do for *Company*, or worse *Designs*; who, as falsely believes, as he positively asserts, the *Church* to be *erroneous* by his own *Wanderings* out of the Way of it, in the greatest *Articles* or *Fundamentals* of *Faith*, and irregular in both *Sacraments*, of *Baptism*, and the *Supper of the Lord*; as well as he vainly endeavours to confound the *Apostolical Institution* of its *Episcopal Priesthood* with *Lay Ordinations*?

Ordinations? This is a *Felo de sa* Argument with a Witness; destroying his own Orders, as well as condemning his hypocritical Practice of Communicating unjustifiably in a Church, which he deems (tho' falsely) erroneous in Fundamentals of the Christian Religion; and he had better have let that Reflection alone, to have sav'd his own Credit. For by this sort of Behaviour, and his late Book concerning real Clergy-men, one would be apt to believe, that he intends to be a Lay-Bishop himself in a little Time, of his own making or consecrating; and "*solemly, tho' irregularly set apart for the Ministry;* or, that he expects at last to be made a very Great Man among the Presbyterians, Independents, and Anabaptists; in order *solemnly* to ordain all the religious, gifted, Arian Mechanicks about Town, whether Coblers, or Corn-cutters, &c. either to transform the envy'd Church, or to stock the Conventicle with metamorphos'd Lay-men.

IN this lucid Interval, he only plays the Plagiary with a splendid Bravado; and serves us with a second Course of that base, scandalous, and condemn'd Book, absurdly call'd, *The Rights of the Christian Church*. He treats our Clergy with a *Crambe bis cocta*, and invites all the Dissenters to the rare Entertainment of his excellent C--bb--ge, general Kidney, or universal Comprehension. But to expostulate the Matter with him a little: What would this common Disturber be at in the End, with his turbulent Passions, as well as furious Spirit of Delusion? What does he mean by vindicating, and promoting Sedition, Schism, and Heresy, with the utmost Spleen, Ill-Nature, and Inflammation? What will he get at length, by attempting

attempting pertinaciously to destroy the *Peace* of our *Jerusalem*? Why should such an *Ignis Fatuus* as he is, endeavour to amuse, amaze, or distract a whole *Church*? Would he be thought the most learned *Man* in the Kingdom, or the freest from *Distraction* himself, and the farthest from *Moor-fields*? I doubt he is not, and never will deserve the *Character*. For either secular *Malice*, spiritual *Pride*, and *Ambition*, religiously *dissembled*; or an *Affectation* of *Novelty* and *Singularity* over-power him, govern his *Will*, direct his *Passions*, over-rule his *Judgment*, or foil the *Man*, and infatuate the *Christian*.

B U T why is he such a profess'd *Enemy* to the *Church*? He was never *sworn* to be so *malicious* against it, but quite the *contrary*? 'Tis exactly the *Reverse* of his former *Oaths*. But what signify those temporary *Obligations* to a new-enlighten'd *Christian*, who is setting up a primitive *Library* against the *Bible*, as well as in Opposition to former *Ties* of *Conscience*? Why, truly he was unkindly us'd by the *Doctors* at *Cambridge*; and they fairly expell'd him the *University*, for some gross *heretical Errors*, both of Practice, and Principle; so that he is highly incens'd at it, and has got the *Rabies*, to the greatest Rancour of *Irreconciliation*. In short, he is resolv'd to be reveng'd of the whole *Christian Church*, for the Indignity; and either to subvert her fundamental *Constitution*, pervert her establish'd *Doctrines*, or set up a new *Religion*, by way of Resentment, or Reprisal, for his *Exclusion* from that famous *Academy*, the Seat of his *unperverted Education* and *Learning*. It was a great *Loss* and *Provocation*, in his Opinion; and by his late fluctuating, as well as

as irreconcileable *Actions*, next to the primitive Fall in *Paradise*, never to be regain'd.

N O W, where is the *Reason* of all this spiteful Grudge, and irritated, inflam'd, unforgiving Temper, under the fairest Vizzard of his pretended Christianity ? He must needs acknowledge, that the *Punishment* was just to his *Principles*, and no more than *adequats* to his *Crime*. He could not plead *Ignorance*, if ever he read his *Matriculation-Book*; that such *Errors* as he publickly profess'd in *Religion*, would make him obnoxious to the Danger of a *justifiable Expulsion*; deserve it also at the Hands of the learned *Doctors*, to preserve their *Constitution*, or do Justice to their own *Consciences*; and require it of them likewise, in the strictest Manner, as well as most solemn *Execution*, to prevent the *Reflection* of Indolence, or Indifferency for the *Articles* of their *Faith*, if he had been indulg'd with *Impunity*. And therefore, why did he not first, either relinquish that *orthodox University* in Peace, which he was not like to reform by new-vamping *Arianism*; or acquiesce, afterwards, with Patience under his just *Punishment*, for declar'd *Principles*, directly contrary to the fundamental Establishment of their *Religion*, as well as *Ecclesiastical Laws*? But let us turn the *Tables* a little; and if the *University* had been *Arian* by its *Constitution*, I dare say without any Doubt, he would have been a forward Stickler; if not the first Man, also, for expelling any *Athanasian*, that should have presum'd to revive his *Creed*, or vindicate the *blessed Trinity*, according to his exploded *Standard* and *Explanation*.

AND besides, Suppose his *Arian Opinions* were true or sincere, according to the best Dictates of his own Conscience, which is a *Datum, non concessum*; why does he fly out so furiously, in the Face of the Church, and malign her purest Doctrines out of mere Spleen, Disappointment, and Revenge? Why does he persevere still with the most publick Figures of errant Malice, Obstinacy, and Aggravation of his suppos'd Crime, while his declining Cause is yet depending before a C^t-rt of D-l-g-tes; in Contempt and Derision of our *Church-Discipline*, and all the Ecclesiastical Laws of the Realm? *Laughing* is his chief Talent in publick Company; and ridiculing all other Nations but his own, his Master-piece of Ill-Manners. But to heighten his singular Contumacy to the greatest Pitch of an enhanc'd Scorn; they say, that he is writing a *Vindication* of the Heresy charg'd upon him, before it comes to a Tryal.

THE mighty Work is expected by some People, with great Impatience; and they take it for granted, that it will be no ridiculous Product of his fruitful Fancy, nor abortive Issue of his teeming Imagination: So that it will neither miscarry in its own Intention; nor disappoint their confident Expectation; nor frustrate the Author's Humour, and Itch of writing and publishing every Thing he reads, with a singular, partial, or prejudic'd Judgment. But I could wish, in the mean Time, that either the Mountain in the *Fable*, or the *Mathematician*, was in Labour, rather than the *Divine*; tho' the Former brought forth nothing but a *Mouse*, and the Latter only a *Gunter's Rule*, or a *Magick Lanthorn*: For the *Last* is so big with religious *Vapour*, that we are threaten'd

threaten'd with more *Mischief*, by its bounting *Conception*, and *Enthusiastick Delivery*; not to pursue the *Metaphor* any farther, for Fear of suffering a Reprimand by the *Elastick Virtue* of his airy *Divinity*, as was as *Pneumatic Doctrines*.

BUT after all, Sir, who would believe this angry and inflam'd Spirit's Principles to be true; either *Primitive* or *Christian*, which do not carry common Charity along with them? They are only full of envious Noise, Rancour, and Revenge, under the fly Cover of a religious Pretence; which Behaviour is as impolitick, as it is unjustifiable: For any Man with half an Eye may easily see thro' that thin Mask of a puritanick *Pharisaism*, or a fanatical *Purity*; and discern the *Wolf* in *Disguise*, or the *Cloven Foot* under an *Angelick Form*. But, and if he had kept his Temper better, and enlarg'd his splendid or fanatical *Playadesies* less in *Print*, he might, peradventure, have gain'd more silly *Profelytes*, to his new-indeed'd *Doctrines*; by shewing himself a bright Example of *Christian Behaviour*, of a winning *Meekness*, and a profess'd *Humility*: That he had rather suffer for his controverted, or condemn'd *Opinions*, than sin to support them, by madly reviving and propagating either obsolete *Heresies*, ancient *Schisms*, or modern *Sects*, with so much flaring *Zeal*, and flaming *Spirit* of Contradiction. Such spiritual *Bragadochio's* never make the most, nor the best *Converts*. Boasting, and Orationation in *Religion*, are like *Hercules's Club* in *Politicks*. It may hurt a Man's *Body*, or stun his *Head*; but not convince his *Mind*, or win upon his *Judgment*, to make him believe any better of a pretended *Reformation*, by *Personal Insults*, either

either in secular or spiritual Affairs. In short, Sir, both this blustering Boniface, and his blinded Friend B—ff—t, are incens'd to a flagrant Degree of *Envie*, and make a common Practice of assaulting or *bullying* the establish'd *Church*, with their false Reflections, and sham Stories, against the unblemish'd Reputation of our Orthodox *Clergy*; as well as they are always acting uncharitably, upon the very *Antipodes* to Christianity it self, in Truth and Justice.

HOWEVER, why is our *Will-with-a-wisp's* ungovernable *Spite* so inveterate, in a more peculiar Manner, against St. A—d—w's *Church*, which he most commonly frequents? He challenges all about him there, except his pre-possest'd *Fautors* and *Friends*, like a common *Gladiator*, or *Prize-Fighter*; and distributes his self-conceited *Letters*, *gratis*, to People in *Publick*, leaves them privately at their Houses, or puts 'em clandestinely under their Doors; as the *Back-sword-Men* do their Bills for the *Bear-Garden*, in Hopes of a good Concourse, &c. and truly, he does not word his *impious* and *insulting Challenges* in much better Terms. This is a *Furioso's* Conduct all over; as unmannerly, as indiscreet! For what Futility, what Effrontery (not to call it down-right *Impudence*, after a former *Expulsion*, a late *Censure*, and a formal Proceeding, still depending against him, for *Heresy*;) What *Splendid Frontispiece*, or *Bravado*, I say, is there not, in that bold, obstinate, and impertinent *Challenge* of his, lately sent to our excellent *Doctor*; to whom he is not worthy to hold a Candle, for sound *Divinity*, steady *Principles*, or good *Learnings*; and much less able to lead him out of the Way of Truth,

Truth, by any false Blaze of his wavering Ignis Fatuus? Let him carry his own self-dazzling Whimsies about as long as he will; or light up a new Lamp in his primitive Library; it will deceive no-body's Eyes, with its flaring and fictitious Lustre, that are clear and unprejudic'd, or whose Opticks in Religion are uncorrupted. But what Necessity is there now for any Disputation, with this *Will-with-a-wisp*, who has been sufficiently answer'd already, and baffled over and over again in Print, by several of our learned Divines; as, Dr. Hinks, Dr. G-be, Dr. A-l-x, &c.? And besides, I have often heard him learnedly, judiciously, eloquently, ingeniously, and unanswerably confuted of late from several Pulpits in Town, by the incomparable Dr. S-c-u-r-l, Dr. L-pt-n, Dr. P-l-g, Dr. S-th, Mr. T-p, Mr. B-l-l, &c. Not to mention, over and above, how his heretical Doctrines, lately reviv'd, have been solemnly controverted, refuted, and exploded, many Years ago, in all Ages, from the third Century and upwards; long before ever he set Pen to Paper, as grand a Plagiary or Mis-representer in his Writings, as an Anti-trinitarian, Millenarian, or Fifth Monarchy-Man in his Principles. But, in short, our modern and obstinate Arian, will not be answer'd; that's the Case; and his *Ignis Fatuus* must have its Course, run its Length, and so go out of it self.

IT is high Time, now, Sir, to ask your Pardon for the Length of my tedious Letter. As for the rest of his false and heretical Positions about the Blessed Trinity, I shall reserve my Remarks upon them, for a second Part of *Will-with-a-wisp*; till another favourable Opportunity o'fers, that I

may send you either more Diversion, or better News. But you must give me Leave, by the Way, to tell you, that I ought, in good Manners, to make a solemn and formal Apology to the orthodox Clergy of London, as a Lay-man, for encroaching so far upon their proper Province, and intrenching upon their sacred Function, without any Permission, or Encouragement.

So much, then, for his wavering Divinity, or modern Arianism, concerning the Holy Trinity; But now, I hope, Sir, you will grant me a little longer Patience for his new Light, and Prophecy; which, I presume, may be worth your Hearing? 'Tis very remarkable, how this learned *Revelationer* found-out Prince Eugene of Savoy to be the *sixth Trumpet* of the *Apocalypse*, when he beat the *Turks*, in the Year 1697; which famous *Victory* was happily succeeded by the *Peace of Carlowitz*: So that he makes this General the *Fulfiller* of St. John's Prophecy, denouncing the *second Woe*, Apoc. 9. 13,—; as well as the glorious *Finisher* of the *Turkish Devastations in Christendom*; and assures us a little after, in his *Essay*, p. 191.
 "that the Ottoman Turkish Empire, will be no more
 "a Plague to Europe. Now I always thought,
 that some Part of Turkey it self was in Europe,
 and this is bad enough for us Christians: So that
 Europe can never be totally free from this Plague,
 till the illustrious Prince Eugene, or some other
Apocalyptic Hero and *Generalissimo* of his own
Revelations, actually beats the *Turks* quite out of
 it. I pray God, he may ever prove as faithful as
 St. John, in this Point; and as infallible, par-
 doning other Mistakes, as the *Prophet* himself
 so agreeably interpreted. But he must certainly
 be

be out, at present, and err wretchedly, either in his *Geography*, or his *Prophecy*, or both : By the Turks beating the *Moscovites* not long ago, near the River *Sonna*, on the Confines of *Wulachia*, where they suffer'd *Plague*, *Pestilence*, and *Famine* indeed ; or by their coming, more lately, nearer to *Caminiec*, upon the Frontiers of *Poland*, fortifying *Choczin*, and plaguing that Country with their imperious, arbitrary, unjust *Irruptions*, *Rapines*, and *Devastations* : For these late *Incursions* notoriously contradict his rash *Prediction*. I have nothing more to say, as to the Truth of his whimsical *Interpretation*, or the exact Completion of this *Prophecy*, as to his precise *Conjuncture* of Affairs. But when P. *Eugene* was lately in *England*, he dedicated his *Book* to him, upon the *Revelations*, printed 1706, long before his coming hither, in these magisterial and confident *Words*, upon a *Slip* of *Paper* no bigger than a *Quack's Bill*. — “ *Illustrissimo Principi Eugenio Sa-*
 “ *baudienſi, vaticiniorum apocalypticorum unum, Tur-*
 “ *carum vadestationibus finiendis destinatum, dudum ad-*
 “ *implenti; alterum etiam, de Gallorum Imperio*
 “ *subvertendo, magna ex parte, uti ſpes eſt, mox ad-*
 “ *impleretur, hunc Libellum ſumma quā decet Ré-*
 “ *verentia dat, dicat, conſectat.* Noble Latin indeed ! And a great Complement to the brave Man, excluding all other Commanders from any equal Honour of that victorious Day to come ! But he knows no more of future Contingences, for Certainty, than other People ; and I shall believe no more of this extraordinary new Light and Prophecy, than comes to my Share of judging impartially, without Prejudice, Favour or Affectation. However, he hopes (that is, probably believes)

lieves) p. 235. that Prince *Eugene* [alone] in his Opinion, according to the *Revelations* of St. *John*, will totally *subvert* the *French Government* by and by, being alluded to by the *Beast with ten Horns*; which is to fall in the Year 1716, to an exact *Period of Time*. For if he had meant any thing else, by his cunning *Satire* of *magna ex parte*, than to give him [solely] the chief Glory of that positively suppos'd *Subversion* and *Conquest*; he would have put in the Duke of *M-l-b-gh*, or nam'd some other experienc'd General, as well as Prince *Eugene*, under the Character of being *Confederates* in such a *National Undertaking*, towards the Performance of so glorious an *Exploit*, and the Accomplishment of so grand a *Work*. But truly, this mighty *Revolution* foretold, is at present very unlikely to come to pass; fantastical in all human *Probability*; highly inconsistent with the *publick State* of Affairs abroad, either in *France* or *Germany*; contrary to all our current *Intelligence*; and the fairest Prospect of a lasting *Peace* between the two Houses of *Austria* and *Bourbon*. And besides, how does he know, after all, that Prince *Eugene* will live so long? We are all equally Mortal, and the more expos'd *Hero* may die before that *grand Period* of the short *Futurity* he has pretended so unalterably to fix. It is also as highly *improbable*, at this Time, that either *E-l-d*, or *H-l-d*, or both, in *Confederacy*, will subdue, and conquer *France* within the Compass of *three or four Years*. However, I shall not examine here from whence he was bless'd with this *Prophetic Spirit*, to a perfect Knowledge of future *Occurrences*, or contingent *Conquests*; nor contend with him any longer about

bout his pretended Illumination, or Inspiration concerning those great *Revolutions* to come of Kingdoms and Governments: Only let us hearken to the expected *Event* of such national *Pro-
ditions* and momentous *Transactions* of publick Affairs, which, perhaps, we may both live to see finally false, at the Expiration of that notable *Term* of a few Years; or fulfill'd, in his Opinion, to the precise *Time* of his peremptory *Con-
jecture.*

BUT surely, at this Rate of Reasoning, if Prince *Eugene* lives and does well, I may presume to tell him his Fortune without *Palmestry*, or any Gift of Prophecy; that our new *Revelation* of *Futurities* will either make him the *fifth Monarch* of the *World*, at last, or an *Immortal Hero* far superior to *Alexander the Great*, in the Rolls of Fame, and Records of Time, by some remarkable *Revolution* of his own *Illustrious Fancy*. In short, Sir, this puts me in mind of his *Enthusiastick Brother B-v-r-y*, a Fleet-Prisoner, who many Years ago wrote several *Books* of the *Powers of the Church to come*: And having just finish'd one of them upon the fortunate as well as unforeseen *Landing* of the *Prince of Orange* in the *West*, he recall'd some *Sheets*; supply'd an Over-sight, or an Omission; and afterwards told the World, that he had found King *William* out exactly in the *Revelations*. So far may some spiritualizing People mistake a *Prison* or a *Primitive Library* for God Almighty's *Cabinet*, or the *Council-Chamber* of Heaven! And our *Ignis Fatuus* does little more, in this Matter, than light up that *Enthusiast's Candle* again; to the immortal Memory, Honour, and Glory of the famous Prince *Eugene.*

IN the mean while, I shall but just make Mention of his beloved *Millennium*, as a mere Whimsy, or a pleasant *Dream* of his wandering Mind; according to his own presumptive *Exploration* and periodical *Limitation* of it to a precise *Point of Time*: Only let him remember the former *Fate* of infatuated *Mason*, that *Millenarian Impostor* in the Country; who audaciously fixing to a particular *Inditure* the uncertain or unknown Coming of *Jesus Christ* to reign a thousand Years with the Faithful, seduc'd so many poor, ignorant, credulous People some Years ago, from their Habitations into the open Fields, by his *Diabolical Delusions*, to their utter and deplorable *Destruction*! *Woe be to the Deceiver*; where deluded Persons sadly perish so by such pernicious *Doctrines*! There is no prescribing of *Time* to *Eternity*, by any certain *Rule* of human Intervention, Discovery, or Limitation. A Man may be often *out*, he knows, as to his nicest Calculations of *Time*; as well as palpably *mistaken* also in the most positive Computation of *Numbers*; and therefore ought not to *impose* upon or *deceive others* by his violent and fallible *Presumptions*. But more of this another Time; before that glorious or terrible Day happens in our *Hemisphere*; when *Jesus Christ* shall come, and reign a thousand Years upon Earth in the Character of a secular Prince: Or otherwise, in universal Triumph, Glory, and Judgment, unlimited either in Point of *Time*, Place, or Power; tho' far *inferior* to his *Father* in Heaven, according to the *presumptuous Opinion* of our deceiving *Ignis Fatius*. As some blinded Bigots vainly imagine, and fondly expect still, with the greatest

est Assurance, to a precise *Period of Time*; which the *Angels* themselves do not *know*, and *God* himself has not yet fix'd by any manifest *Revelation*, or express Declaration of his eternal *Will* to Mankind.

NOW I come next to our *Will-with-a-Wisp*, *Mathematicks*; which he only sets-up in professed Präjudice and Contempt of both *Universities*: A full Account of whose wonderful *Lectures* for *Mechanicks*, *Opticks*, *Hydrostaticks*, *Pneumaticks*, &c.— so many *Bombast-Ticks* as are easily forgotten; I have read, with some Dissatisfaction at the designing Project, in a publick Paper at a certain *Coffee-house* in *London*. He leads our young People astray thither, into the City, or back to *Button's* again; and takes them off from their more serious Duties, Studies, and Exercises of *Religion* or Business at *Home*; without having any Occasion of wandering *Abroad* for any new Light of mathematical Experiments or human Knowledge, to confound the great *Mysteries* of *Divinity*, and perplex our *Faith* in spiritual Affairs, with ocular or rational *Demonstrations* in secular Matters; subject to the greatest *Uncertainties*, as well as *Errors* of the most perfect Judgment in the World. In short, they contract ill Habits and wrong Notions in *Religion*, as well as neglect their other worldly *Employments*, by following such admir'd, designing, *Arian Lecturers* in vogue; who are but too apt to believe our *Ignis Fatua*, with an implicit *Faith*, to be as true in his *false Modification* of the *mysterious Trinity*, as he is in the Knowledge of *Triangles*, or any other Part of *Mathematical Learning*: upon an infallible Bravado of searching into the Stars, surveying, calculating,

culating, and demonstrating every Thing beyond any Doubt or Contradiction. Although he was as palpably as ridiculously mistaken of late, in certifying for Mr. C-ff-ls having certainly discover'd the Art of *squaring the Circle*; which the ingenious young Mr. C-n immediately found out to be utterly *false*, according to his own modest Acknowledgment afterwards of the manifest Fault.

BUT nothing surprises me more, or puzzles my Understanding so deservedly, as his wonderful "single Sheet to demonstrate, that the famous "Comet, which was seen in 1680, was that which "caus'd the Deluge. What a Prodigy was this in his cometical Knowledge, so long after Noah's Flood? The very naming of it, is sufficient to startle you, 'till another Time, or a better Reflexion upon Things; for fear of a second universal Inundation. However, it would stretch one's historical Faith, to believe either the specifical or numerical Identity. For the same Cause will always naturally have the same Effects, if not miraculously or supernaturally suspended in exerting its Power; which Suspension he has not asserted, nor assign'd any Reason for its not making a second general Deluge; so that those two Comets must certainly have been of a different Nature, as being attended with different Consequences and Effects, by God Almighty's promising to drown the World no more, according to his immutable and irreversible Decree. Or else it is a stranger Paradox yet, that this last Comet did not make the Western or Northern Ocean swell so high, by coming so near the Earth, as to overflow their most mountainous Banks or Shores, and drown either

either *England*, *Scotland*, or *Ireland*, by a particular *Deluge*; their Houses, Goods, People, and all *under-Water*; and not a *Soul sav'd*, for want of the old original *Ark*, or a new one of his own *mechanical Contrivance* and *Providing*. But by this airy and illustrious *Flight*, one would almost be tempted to think indeed, that there was more *Wild Fire* than *Water* in the extravagant *Fancy*; that he had then lighted his own *Ignis Fatuus* at this *blazing Star*; and that his *Head* had never been *right*, since that remarkable *Juncture of Time*, when the astonishing *Comet* appear'd with great *Amazement* to the *People of England*.

INDEED, Sir, as to his *Project* of finding out the *Longitude*, I like it wonderous well, if it be *true*; that he has really accomplish'd the Work beyond any *Mistake*, and will generously discover it to our *Merchants* for the Benefit of *Navigation*. But I cannot so readily take this for granted, upon *Trust* only, because the famous Mr. *Ironside* formerly advertis'd it in one of his *exploded Papers*; whose late *Expulsion* from the *Senate* for his *scandalous Writings*, does not a little disgrace every Thing he has *recommended* in *Print* to the *World*. It looks as yet only like a *Trick* to get *Money*, upon the wisest *Distrust* of his uncertain *Pretensions*. A *Sum* of ten or twenty thousand *Pounds* would do fine Things, fill his *Coffers*, or his *primitive Library* with *Aian Books*, and peradventure *square the Circle*, and all into the *Bargain*. But if his *Longitude* be *true* and *practicable*, it would mightily improve our *Commerce* both for *Safety* and *Dispatch*; tho' I must tell the best *Longitudinarian* of 'em all by the *By*, that the farthest Way about, is

very often the nearest Way *Home*, in Point of *Safety*, both by *Sea* and *Land*. However, at least, we should find out the shortest Passage to the *East Indies*; in order to enrich our own *native Country*, by sending out our Money in *Specie*, and fetching Home *Trinkets*, *Fanfarons*, or worse *Drugs* in Exchange: Or else we should make a quicker *Voyage* to the celebrated *Anticyræ* for *Hellebore*, to purge our *Melancholy*, *Supineness*, and *Stupidity*. In fine, if this pretended Project should take Effect, and punctually answer the great *Ends* propos'd, by infallible *Experience*: All our *Tars* would have their Hands *aloft* to set Sail towards the *Eastern* or *Western World*; not missing a *Hair's Breadth* in their exacter Voyages. Or perhaps they would be steering their Course for *Terra Australis incognita* in Multitudes, and unerringly making the *pacifick Ocean*, to ransack the rich *Mines* thereabouts for hid Treasure. And in Case of any unfortunate *Shipwreck*, they would venture to swim thither upon the Backs of some of *James Sadeur's* large *Urgs*, kind *Dolphins*, or tame *Whales*, that might by Chance waft them to the *unknown Shore*, when they were out of their *Sphere*, or mistaken in their *Longitude*. Or, if they should on *Ship-board* absolutely miss their Aim of reaching that *undiscover'd Country*, they might peradventure return with more Success; touch at *Colchis* by the Way, and bring Home the *Golden Fleece* by a lucky *Error*: Which would abundantly countervail the *Loss* of their more *Southern* and *impracticable Expedition*, about that *Romantick Land*. But let our *Ignis Fatuus*, in the first Place, fix the first *Meridum* of the *World*, and then — However, not

to carry the *Jest* too far, either East, West, North, or South; I wish, with all my Heart, that the *Longitude* was perfectly known, and publickly communicated to the *Merchants* at any Rate or Reward, for the Sake of our *South-Sea Company*. It might, I confess, be of great Service and Advantage to them upon a *real Trade* thither, about *Baldavia*, *Chili*, or *Lima in Peru*; which is the noblest *Prospect* that we ever yet had of any *Traffick* in the World; if it was but once firmly well-established *A broad*, and as heartily as wisely encourag'd at *Home*. In a Word, Sir, I do not know for certain how well our *Will-with-a-Wisp* understands *Longitude* after all; and yet I verily believe, to the utmost Perfection, in the wonted Conceit of his own wavering Mind; but I am sure he is a profess'd *Latitudinarian* in an Ecclesiastical Sense, to all Intents and Purposes of *Independency* and *Fanaticism*, against the establish'd, episcopal, orthodox *Church of England*.

IN fine, as for his *Historical Preface* at last, it deserves the inglorious and staining *Fate* of some other *modern Prefaces*, to be condemn'd to the *Flames* for abominable *Heresy*: For altho' the *Writ de Haretico comburendo* be fortunately abolish'd on his Side, and therefore happily saves his Person; yet it never ought to secure any Man's heretical *Works* from their due *Punishment*. I am very willing indeed to distinguish betwixt our *Arian Author's Bacon*, and burning his *Books*, out of common Humanity; in Hopes of his *Conversion* sooner or later, upon second Thoughts, or a more serious Consideration hereafter of his *resplendent Errors*.

LO the wandering Man then possess'd with such

such a *false Spirit in Divinity*, as well as transported with so many imaginary *Whims* and ridiculous *Crochets in human Learning*! How can he therefore pretend to be a Person fitly qualify'd to reform our *Religion*, or to gain any *Credit* and *Authority* among our young *People*? But alas! they are too forward in following every glittering *Show*, or *new Light*, that dazzles their willing *Eyes*. And I doubt the *Contagion* of his splendid *Heresy* proves also catching, or puts all his well-wishing *Libertines* in a *Blaze* to believe his agreeable *Doctrines*; which sooth their *Vices* most, and render *themselves* most secure in their temporal *Frolicks* and extravagant *Transgressions* against *Jesus Christ*, and the *blessed Spirit of God*; tor want of ever thinking of their eternal *Welfare*, by disbelieving the *co-essential Divinity* of *God the Father, Son, and Holy Ghost*; which is the very next Step to downright *Atheism*.

BUT there are, Sir, besides this grand *Ignis Fatuus*, a great many other spiritual and inferior *Jack-a-Lanthorns* about London; fickle, heterodox, and disaffected to the *true Light of Heaven*. At the other End of the Town, there's one of a wavering and fluctuating *Nature* in Sr. *Fr—s*'s Parish; which was lighted at this: He took *Fire*, like *Tinder*, at the *first Flash* of our *Will-with-a-Wisp's Arian Doctrine*; turn'd either *Arian* or *Socinian* immediately upon it; and wrote a *Book* in the twinkling of an *Eye* against *himself*; but not half so good a one as *Richard* against *Baxter*, though as great a *Contradiction*. However, he had a Mind to shew the World a *quantum mutatus ab illo*, by acting his own Counter-Part: But I leave him to the Management of

of the learned Mr. N—l—n, and his judicious, as well as orthodox Correspondents. Let me only tell him by the By, that there's a curious Looking-Glass lately made for him; in which he may see his chang'd Conscience, as well as false Countenance, with the truest Reflexion: For the Mirrour is so constant and immutable; so far from flaring in his Eyes, that it does not in the least vary, flatter, or misrepresent his wandering Light in Divinity.

THERE is another subordinate *Jack-a-Lanborn* about St. G—ge's Chapel, that borrows all the little Light he has from Gentlemens Houses, or gossiping Ladies Women. He makes no more of telling a secret Confession, blabbing a matrimonial Slip, or divulging a Fault before Marriage, than some People do of singing *Balads* in the Streets. He parted a *Man* and his *Wife* once (whom I know) for many Years by such an *Indiscretion*. I heard him preach a *Sermon* formerly upon the *Olympick Games*; and at every Turn he mention'd those *Agonistical Exercises*, with the most fulsome *Repetition* of the same unintelligible *Word* to the vulgar *Hearers*. And he is really an *Agonistical Divine*; for in *preaching* he generally wrestles with all his *Texts*, upon a Struggle, which should get the Better, or win the *Prize*. But for all this, he has the Confidence to affront the Reverend Dr. S—c—v—r—l to his Face upon Occasion, and endeavours to keep him out of his own *Pulpit* also, if possible, both against Law and Reason; as he is back'd in it by a secular, miserable, and worthless *Jack-a-Lanborn*, who makes it his common Practice to publish all the P—l—m—t—ry Proceedings, by keeping

keeping Hackney-Writers at Work to take Transcripts of them, for the Lucre of Money. And, in short, what does this little, diminutive, spiritualizing Jack-a-Lanthorn, of an Attorney-bred, make of the Ch-p-l; but a Kind of a Church-Conventicle, by his constant administering the blessed Sacrament in an un consecrated Place of publick Worship, and setting up a new Schism in the Church?

I MIGHT mention many more of the same heterodox Spirit, and deprav'd Qualifications; Low-Church-Sparks; altogether of a flashy, fickle, and false Disposition, and neither hot nor cold in Religion: but as luke-warm as any Ignis Fatuus upon Earth; by a deluding Spirit of Moderation, which ought to be spew'd out of every Body's Heart, as well as Mouth; according to Dr. B-s-n's late excellent Sermons against the great Sin of Lukewarmness in Religion. However, there is one in C-v-t-Garden of a hotter Nature, and a more Whiggish Constitution; but then he is such an infatuated Fire, that he warms no Body but what he burns: A flagrant Incendiary upon the thirtieth of January to more Martyrdom; a Promoter of Republican Principles; and a furious Incentive, or a common Pontefex to Buff-Rebellion. And yet he gives the People no more Light to Heaven-wards, than a Farthing-Candle; unless it be to shew them the Way to the Conventicle.

THERE is another fiery and fierce one, in spiritual, as well as secular Affairs, not far distant from St. C-th-r-n's; but insignificant, and much inferior to the former: For he is a mere vagrant and flashy Eight scarce worth the naming,

ming, in Comparison of the Honourable *Ignis Fa-*
tus last above-mention'd; save only in darkening
 or dividing the *Church*, by interposing *himself*,
 or setting up the *Conventicle* in his own Heart.
 But perhaps he may serve well enough, after all
 his *Hypocrisy* and *occasional Conformity*, to *light*
 the *Holy Sisters* to their nocturnal *Lucubrations*,
 or labouring in religious Exercises, by the *Dark-*
Lanthorn of his *luke-warm Spirit* of *Moderation* in
 the *Church*.

THERE is another flaring and disaffected *Jack-a-Lanthorn* also, not very much inferior to either of the aforesaid *Boutefeu's*, for his *Splendida Peccata*, or *illustrious Errors*; who formerly liv'd near the *Exchange*, both of Royal and Loyal *Principles*: and never shone with any greater *Lustre* of his own, than what he always either borrow'd or stole, by some *Phænix-Edition* or other, from the *Ashes* of the condeinn'd Works and monumental Writings of *Republicans*, *Rebels*, and *Regicides*. However, he has lately left the *Town* by a lucky *Providence* of an undeserv'd Preferment, and only infests the *Country* now with his *false Doctrines*, or popular *Principles* of *Resistance* and *Sedition* against the best of *Q—ns*, as well as other unaccountable *crown'd Heads*.

THERE are likewise whole Sets and seditious *Societies* of Free-thinking *Jack-a-Lanthorns*, besides these, in close *Clubs* and factious *Cabals*, to muster-up among 'em a confederate *Wild-Fire* of Irreligion, as well as Disloyalty about the *Town*: not much unlike those occasional *Bonfires* lately made at *Charing-Cross*, and highly encourag'd, under the popular Pretence of burning the *K—g* of *F—ce*, the *P—pe*, the *P—t—d—r*, and the *D—v—l*; but really in order to drink the *D—* of

M—l—A—s—h's good Health, as P—r—o—t—r of G—s
B—t—n after the Q—n's Death. At which
Time, the infamous English-man, then uncaſhier'd,
was transported beyond himself among the mob-
ish Cavalcade, with a ſplendid Bravado of Se-
dition; when he ridiculousl y ſaid to this Effect,
with the moft remarkable Buffoonry, that his
very "Money leaپd in his Pocket for Joy, to ſee
so much Loyalty remaining in London. But one
would think, that ſuch an expell'd Wretch now,
in common Prudence and Discretion, had done
writing any more, after ſo ſolemn an Ignominy
he has ſuffer'd for his Scandalous Faction. Let
the Whigs brag never ſo much of their "Steel's
being ſtill able to ſtrike Fire again with the greater
Splendor; by perfevering, as the ſcribbling Pa-
triot, Lover, or Patron of their declining Party,
to prompt them to a civil Combuiſſion, or more in-
tended Mischief.

I HAD like to have forgot ſome other ſecular Jack-a-Lanthorns, as Disloyal Kn-Kats, and Free-thinking Buttoniſts; but they ſignify no-
thing: and are neither able to blow the Coal, inſtame a Rebellion, nor promote any civil War, by their unfrightful Hug-bears, or the un-
dreaded Menaces of a dwindling Faction. For
they are only mere, empty, airy, groundleſs,
unregarded Apparitions of Sedition, that may
perhaps frighten Children, but not terrify the Go-
vernment with painted Lyons and Hobgoblins in Ef-
figie. However, they are never right, but when
they think without Rule, and have not their ve-
ry Thoughts or Wits about them. They are all
Atheiſtical Sparks; for the factious Free-Thinker
hath ſaid in his Heart, There is no God: And
who but a Free-thinking Fool, would have ſaid ſo?

In

In my next Epistle, Sir, I will give you a more ample and better Account of some wandering Lights of the first Magnitude, both in Church and State, fam'd for their resplendent Brightnesses. These are but petit Wills-with-Wisps.

BUT where abouts is our grand Ignis Fatuus now, Sir, do you think all this while? Why, truly he does not abscond, and thus appear at Sergeants-Hall about the first Day of the next Term. He'll also go in great Danger of losing his new Light there, or of having his Wild-Fire utterly extinguish'd; unless he recollects himself in Time, utys peccavi before-hand, or retracts his wavering Vagaries, extravagant Deviations, and errant Notions of a primitive Pretension to an original Nothing; & return to a quiet

IN fine, he need not be sham'd of recanting any vile, pernicious, or heretical Opinions; nor think it below a Person of his Learning and Wisdom, to follow the great Example of St. Augustine, who himself condescended to write his Retractions, upon a full Conviction of his former Errors. It is better to repent late than never; and to grow wiser by the Proverb. But I presume, and shrewdly suspect, by his late Writings, that he will rather chuse to glide-off into the Conventicle with a Grace, or set-up genteely for himself in his own primitive Library, if he can preserve his Liberty; than ever retract his dearly beloved and new-fangled Arianism. However, in short, let me do him Justice still. And if he demands the Character of an Eusebian, after all, rather than the Title of an Arian, which is but a politick Shuffle, or a cunning Shift at best; why, then I hope he will frankly do as the great Eusebius did, renounce all heterodox Opinions,

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spouse, and being then a very Member of the
Church of England, he was then, and was at
that time, a Clergyman; and it was not till after
wards, having been by the Pope excommunicate, went
to the Nicene Council, sincerely embrac'd their
orthodox Doctrine, and ended his Days in the
orthodox Faith of the Christian Church, with great
Glory, as well as Satisfaction of his own mind.
In a Word, I beseech you with our modern Arius or
Eusebian, whether Name be pleases to accept of,
no greater Glory than as happy and as much
a Christian.

THEUS, at last, Sir, you have my frank
Thoughts, and most unfeigned Sentiments on
Point of Judgment concerning this grand
Fatue of London; and, I hope, without strain-
ing the Metaphor beyond the just Character or
Deserts of the Person accused. And if they can
afford you any Disadvantage of Mind under the
Fatigue of greater Employment and longer Busi-
ness, upon the Person; I shall have abundant
Satisfaction and Reward for my Labour; For I
must ingenuously acknowledge my self to be only
a mean Advocate for the Clergymen; but as heart-
ily a Friend both to it and all the orthodox Clergy,
as I am with great Sincerity,

S. I. R.

Tours oblig'd in all Respects
of Duty, Service, and
Command,

March 25.

1714.

N. J. S. in his Letter.

